THE SEXUAL EDUCATION SERIES

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SEX AND SOCIETY

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CHAPTER ONE

The Relation of the Individual to Society

Society is a composite organization, made up of millions of units, which are separate persons, or individuals. In a broad sense, there is a great society of the human race which exists on this globe. There may be similar societies of peoples living on other planets, and if they are ever positively discovered and the earth people can come into close communication with them, then a greater society of interplanetary groups will be evolved; but for the present the large group is the one composed of all the peoples on this earth.

This social group is divided into races and countries; the division into races, being determined by the color of the skin and other physical characteristics, while the separation into countries is solely a matter of politics and geography. Australia, for example, is one country because it is an isolated island, but it is a British possession because it is a part of a political

organization, known as the British Empire. Any citizen of the British Empire can become a native and a citizen of Australia by moving there and establishing a residence.

The larger political societies, like the United States, are, in their turn, divided into smaller units, and these are called States, which are separated into counties, and the counties into townships, and these into voting precincts. In each of these small precincts a certain number of families resides, and each family is composed of a varying number of males and females of different ages.

By looking at the formation of the great human society of the world from this standpoint, it can be seen that it is really composed of a few people, united into a family, and by the uniting of these families, states and nations and the entire social order of the world are formed. Under every form of social progress stands the individual citizen, and at the last analysis he is the one who dictates what shall be done to promote the welfare or provide for the destruction of the human race.

Only when every man and woman learns this truth will there be the advancement

that should be in the normal life of the world. The individual man and woman must feel their responsibility, not only to their own family but also to the state and nation and to the entire human race. From them there must finally go out, in ever widening circles, a determined effort to benefit humanity, no matter where, and indifferent of color or race. They must feel that nothing that they can do can fail to influence their neighbor.

A prominent lawyer has stated that the Golden Rule has never varied, but that all that has changed is the definition of the word, "neighbor." When Christ told men to do unto others as they would have others do unto them, He was simply repeating a statement that had been used by many other great teachers before Him, but, when He added that a man should love his neighbor as himself, He introduced a new idea, and when He explained the word, "neighbor," by telling the story of the Good Samaritan, there was no doubt as to just what He meant by the relation of the individual to the whole world.

Thus, the individual man influences for good or bad the entire fabric of human society. When he dies, the world is better

or worse because he lived in it. On account of the very definite contact which he made with a few people, he changed their lives greatly, while others he influenced only a little. But even at his death his influence did not stop, provided he left children, for to those children he left characteristics and memories and habits which have a definite influence on their personality and which go a long way towards making them what they are, either as favorable or unfavorable memories of human society. And for centuries to come these characteristics will drift down the stream of time, slowly becoming diluted, but never entirely disappearing. The greater the man, the longer will his personality remain in his descendants. Charlemagne has been dead since 814, but today there are over four hundred celebrated persons living in the United States who are able to trace a direct descent to him, and several of these persons have been themselves rulers of this great country in the office of President.

The growth of society was at first a rather simple matter. Perhaps it only seems simple to us because at this distance the past centuries melt together so that they form seemingly short periods of time.

Still, it seems fairly definite that primitive society was formed on only a few positive principles, the necessity for prolonging the life of the individual, which was the cause of the uniting of men into tribes and clans to give them better defense against the common enemy; the necessity for the perpetuating of the human race, which led to all the laws concerning marriage and the sexual relation, and all the laws for the protection of women and children; and, finally, the regulation concerning the accumulation and protection and distribution of property. These were the parts of life that early society was concerned about and is still concerned over.

If these features of social life are carefully considered, it can easily be seen that underneath them all lies the sexual urge, which Freud states is the basic urge of the human race. Jung, of Vienna, has used the term libido as the primitive urge and states that it means the desire to overcome fresh difficulties, but if the life of the primitive man is studied through the folklore of the hero, it will be seen that in almost every instance the conquering of new difficulties has only one reward and that is

the possession of a new woman for the hero. His conduct in killing the giant or in driving away pestilence or in destroying the army of the enemy by his powerful magic may seem to be very altruistic, but, in the background, waiting for him, was always a beautiful woman as a compensation for his labor.

The same thing is true today. If we can imagine a womanless world, where would be the incentive for doing ninety-nine of the hundred tasks of life? The desire may be pure, the love unselfish and self-sacrificing, but back of it all has to the incentive of the sexual impulse, and, without this, life would be a rather sorry affair. And whenever the normal sexual life becomes altered and warped and twisted, not only the individual is harmed by the change, but also all of society.

In the previous nine volumes of this series on sexual education, an effort has been made to show the relation of man at all ages to the family, with especial emphasis on the correct manner of life and the benefits to be derived from it. Now, that the end of this study is reached, it becomes necessary to spend some time in the

consideration of the individual in relation to society, and to make an investigation of the influence that his conduct has on the welfare of the social life of the state. This will often trace back to the family, and, yet, it will give an opportunity to explain many parts of human behavior that so far have only been hinted at or even completely omitted.

A sociologist is a student of the development and behavior of human society. It would be absurd to advise that every person become a sociologist, but he should have a very definite idea of the effect of his own conduct on society. If he has a clear conception of this and the proper idea of who is his neighbor, he will instinctively avoid certain types of behavior as being harmful to the great mass of men and women who live in his community.

He should cultivate the thought that his conduct must be considered as a part of a mass conduct. He must always ask himself a question like this: "I wish to do a certain thing and I am not sure whether it is the right or wrong thing for me to do. Suppose one million or five million men in the United States would all do this same act at the same time that I do it, what ef-

fect would it have on the welfare of the nation?" An honest answer to this question makes the man a sociologist of the highest type. He may not have very much education, but if he has an honest desire to do the right thing, he will always be able to arrive at the right answer to his question. It is to aid him that this book on the relation of the individual to society is written. The fact that it is written around the sexual life is simply because that is one of the big parts of social behavior, and no work on society could be written without stressing that part of life.

CHAPTER TWO

Man's Normal Relation to Society

Man's relation to society is predicated by his conduct. This part of life is most important, for by it we judge the man, not for what he claims, but for what he really is. Scientifically considered, conduct is the reaction of the individual to the circumstances that surround him. It is also his reaction to memories of the past which have been inherited from his ancestors. In addition, it is the consequence of social forces over which he has no control.

He reacts to these forces by actions which are adjustments, and the sum total of these actions is called his conduct. Some of these actions are instinctive and some are purposive and apparently volitional, but all are merged into the life of the individual in such a manner as to make him at the same time a distinct personality and a part of society.

His first reaction to external forces is his avoidance of physical dangers in his environment. In order to live, he must be

able to escape from positions of danger when he finds these confronting him. Spencer has wisely said:

> "Could there be a man, ignorant as an infant of surrounding objects and movements, or how to guide himself among them, he would be pretty sure to lose his life the first time he went out on the street."

So, the man has primarily to preserve his own life. He does this first of all by securing the proper amount of food of the right kind. He has to gain the food, learn what is poisonous and what is not, how to prepare it for human consumption and finally how much to eat of it without injury. All these bits of knowledge comprise one of the earliest and most important parts of the activity which makes human conduct.

Then he must learn to avoid the danger of contact with moving bodies and phenomena of Nature, such as falling from a cliff or having a part of the cliff fall on him, the avoidance of fire, of water, or cyclones, and the keeping away from natural enemies. This form of protective conduct is early acquired by primitive man, and a great deal of it is passed down through the generations. Man also has to protect him-

self against heat, cold, poisons, bad air, and unwholesome surroundings. Many of these protective agencies are only now being learned as, for example, the ability to protect against small-pox and typhoid and diphtheria; it requires considerable development on the part of society to enable man to gain this portion of his protective knowledge and gauge his conduct accordingly. If our acquisition of this knowledge were so complete as to protect us against all diseases and poisons, the life of the human race would be greatly prolonged. However, it requires more than knowledge to protect, and this adds another complication to human conduct. Every person has a mental power, called volition; he can make his choice of two forms of conduct, and, though he knows that one decision will be to his harm and even end in his death, still, he has the power to make that choice. This fact is shown in the diseases of syphilis and gonorrhoea. The education concerning these diseases is now almost universal; everyone knows at least that they are contracted by sexual intercourse with prostitutes, and that they can be avoided by leading clean moral lives, and, yet, thousands and hundreds of thousands of men every

year contract these diseases because they deliberately choose to.

Another class of human activities is also of the self-preservation kind, but is indirectly so, as it deals with the means of acquiring the necessities of life. In th former times, this meant simply the learning to hunt and fish and the gathering of grains and nuts. Now this part of human conduct is much more complicated, for, instead of doing these simple things, we do a thousand and one things, whereby, we earn money, with which cash we buy the food that others have gathered for sale. The way that we are fed and the amount and variety all depend upon the efficiency of the individual in gathering the cash to buy the food with. To do this and to have something left requires the expenditure of mental and physical energy, and at times this expenditure is so great that the life of the individual is actually destroyed instead of being conserved. Another part of life that is lost sight of in this effort to sustain existence by gathering enough cash to pay for the required food is the pleasure element. When a man hunted and fished and climbed a tree for fruit, he obtained a certain pleasure in doing so, but much

of this pleasure is gone when a man works all day at a machine to earn a few dollars to pay the grocer and the meat man with. Yet, civilization has grown so complex that it would be hard for all men to support themselves by doing pleasant work, though the probability is that many more could work thus than actually do.

A third part of the activity comprising human conduct lies in the preservation of the race by the production and care of children to the age of maturity. To do this work, the earning capacity of the man has to be increased so that he can not only preserve his own life, but also the life of his wife and the lives of his minor children. The first part necessary to the production of the next generation is the sexual act. This not only takes actual energy from both parents, but finally, in the mother, may be the cause of actual death. In many of the lower forms of life the birth of the next generation is the cause of death of the mother, and in some instances the new children live for a few weeks on her dead body. In the human race each child reduces the efficiency of the mother till finally she passes away in her effort to keep the race alive. If she has one child or two she

may live to grow old, but if childbearing continues, it is her death knell. It was said in Colonial America that it took three wives to rear one family of children, and that shows the effect of the maternal life on the average woman when it is combined with lactation and hard housework.

Yet another division of social activity is the relation of the man to the other members of the race. Man is a social animal and must live with others of his own kind. In order to do this, he has to live according to the social standards of the community which he is in. "When he is in Rome, he must do as the Romans do." There are certain codes of conduct that he must follow, and if he breaks these codes, he will be expelled from that particular society or he may be even placed in prison for life. But there is also a powerful desire to have the good will of the neighbors. This ambition makes most normal men anxious to obey the moral laws of the country; thus, it is not only fear of punishment but also the reward of public opinion that makes men good. There is also the desire to join with the others in some form of religious activity and thus feel a part of the

brotherhood of man and the Fatherhood of God. Religious activities have been both favorable and unfavorable in the past and will be in the future till mankind learns what is the real truth and is willing to abide by the result of his learning.

Finally, there is the desire to be amused and entertained, that fills many of our hours in the search of pleasure; and not only our waking, but also our sleeping moments, for, while we depart from the world of wakeful activities and wander in the midworld of dreams, we seek there many of the joys that the stern realities of life deprive us of and we do the pleasant things that we are unable to do during our more conscious moments.

In all of these different forms of social activity, man is protected by law, and, in addition, the law protects society from his actions in case they are harmful to the main body politic. He finds, and that very early in life, that he has rights and also that society has rights, and society, as represented by the state, has rights. The fight for many years and centuries has been to protect the rights of the individual, and now it seems that more and more the state

has to be protected in its turn, for in great parts of the world there is an effort to declare the individual supreme. Institutions that have existed for years have been destroyed or forced to battle for their very existence. This change may be for the best, as it is true that any power that cannot protect itself had better die, but, at the same time, organized society must always exist, for no separate person is strong enough to live by himself against the rest of the world. Were it not for union of persons and communities, life and morals and property would be insecure and worthless.

There is a normal sex life definitely fixed by the laws of nature for every distinct age of mankind, and this normal life should be understood by all, for, if it is not, unpleasant penalties are exacted by the force in the world, called nature. It is really a code, or force, rather than a law, because laws are man made and these principles have been evolved through countless ages and are the result of natural growth and not the product of man's mind. Because they are not laws, it is wrong to speak of rewards or punishments as we do in regard to human law. It is also an interesting fact

that what is normal for one age of life is abnormal for another age, and, thus, the normal changes, as the person grows older. If people retain the normal conduct for one age as they grow into the more mature age, they break the principles of sexual life as devised by countless centuries of life, and, thus, have to pay the penalties which follow these refractions. Man has observed some of these natural codes and has made similar laws. In fact, Blackstone says that all law is based on principles that are so antique that their origin stretches back into the past ages.

The infant has a stage of irresponsibility. For months he is supposed to do nothing but sleep and eat and grow. The sexual life is vague, though some psychologists claim that he derives a certain sexual pleasure from nursing and from being changed. As he grows older, he is brought into the stage of teaching the rudiments of life, and now he has to learn to control his temper. At this stage, he may also have to be broken of the habit of masturbation, which is purely a mechanical habit and certainly unassociated with eroticism, at least, of the higher intellectual centers. As he grows older he learns the pleasure

of skin caressing, such as, stroking and kissing, and thus becomes attached to the mother, who spends more time in such pastimes than any other member of the family.

As he grows older he becomes interested in his cavities and spends part of his time in ear boring and nose picking, thumb sucking and even an investigation of his rectum. He becomes interested in his excretions. But, with the passing of years, most of these habits disappear under the constant correction of the parents. There have been several very scientific books written about this phase of childhood, and no one can read them without being convinced that these interests are sexual and substitutes for the more mature sexual life of adults. Any of them, carried on into later life, cause unfavorable development of the individual. They may be changed to slightly harmonize with adult pride, but they are still infantile. There are men who are constantly picking their teeth or fussing with their ears, or always holding and sucking the mouthpiece of a pipe, and these are all evidences that in some ways the men have not outgrown the period of early childhood. In fact, the psy-

chologists feel that all such activities are really forms of auto-eroticism, sublimated in such a way as to become acceptable to the person concerned.

At the age of six the boy goes to school and there meets other boys. He ceases to be mother's pet and joins a gang. He plays rough games, fights, pretends to be a mighty hunter. He makes fast friends with other boys and forgets that there are girls in the whole world. This is the stage of homosexual life, in which all his sexual energy is spent on his play and his male companions. He may be taught masturbation at this time of life, but if he is well trained and educated in time, he will be able to avoid this unpleasant part of life. If he does masturbate, it will be almost mechanistic in its action, as he has no experience to base an accompanying phantasy on.

During this same period of life, the girl also goes to school and has her girl friends, with some of whom she forms intimacies that last through life. She plays with her dolls, has her imaginary home and lives, in fancy, the life of a married woman with children. She may be in complete ignorance of married life and the process where-

by children come into the world, but she has a very fair idea as to how a mother must care for her child in order to have it grow to maturity. Thus, while she is also in the homosexual stage of life, she is actively preparing for the future part that she will play in the reproduction of the human race.

If this homosexual period of life is prolonged into maturity, it results in serious and unfavorable consequences for both sexes. It is both against the principles of nature and the laws of society, but it is the normal sex life for both sexes in the period prior to puberty.

With adolescence comes a change into a life at which time each sex is vitally interested in the opposite sex. This is called the stage of heterosexuality. For a long time it may be called the stage of passive or inactive sexuality, because the interest is only intellectual and preparatory for the broader physical experiences of adult life. If the actual sex life is begun immediately upon the arrival of puberty, the person suffers from the ravages of an excitement, for which he is not physically prepared and weakens and even dies. The girl at this age may be able to have sexual intercourse

but is not physically able to become a mother. Nature did not intend that she should, nor that the boy should have the sexual experience and thus become a father, but it did intend that a normal interest should develop between the two sexes so that in passing years there should be a development of love, with an ultimate union of bodies in marriage.

At the first sign of early maturity, between the twenty-first and twenty-fifth year for the man and as early as the eighteenth year for the woman, this preparatory sexual life of a mental form is normally replaced by actual sex experiences. From every standpoint, it is for the best interests of society that this should only take place between individuals who have mutually agreed to some form of contract, which we call today the ceremony of marriage. Now, under the legal sanction of such a contract, the sexual life of maturity begins in the form of sexual intercourse between man and wife. For the man, the chief reason for this is his desire to possess the body of the woman and have intercourse with her. The woman has the deep desire for pregnancy, and motherhood. For both the man and the woman, this is the normal

sexual desire. After the pregnancy actually occurs, the man may experience the longing for fatherhood, but his desire is not the primary and basic reason for his wanting sexual intercourse. If there is any marked modification from this dual reason for marriage, evil results are bound to follow. The normal result of the sexual life of this period must be the propagation of the race. If this purpose is interfered with, the persons guilty suffer the penalty, both of the laws of the land and the code of nature.

The sexual life of this man and woman, who are united in marriage as husband and wife, must be lived together and not with the introduction of other individuals. In other words, it is to the best interests of society, as we understand the moral code, to have a marriage that is strictly monogamous. If the husband is unfaithful to the wife, he has to suffer and perhaps she also has to suffer with him. If she is not true to her husband, the legitimacy of her children becomes a question and the entire security of the family and the transfer of property are seriously threatened.

Finally, these children grow up and there is a sexual relation between parent and

child. This, if it is kept within normal bounds, is in every way a healthy thing, but if it sweeps past the bounds of normality, it becomes a threatening disease and vice. The children finally mature and marry and the grandchildren appear on the scene, and once again the old folks have the experience of parentage, though of a vicarious form through their children's children.

Now, these people reach the maturity of life and pass through the menopause. Here they find opportunities for new sexual experiences, and, if their lives have been well ordered, new sexual pleasures. From here they pass into old age with its pleasures and dangers; then on into the grave, the common home of all at the end of life.

During all these periods they have been members of society. Whether the commonwealth has been benefited or harmed is a question. Whether they have been happy or not is a question. The fact remains that they can live happy lives and be a great blessing to their community if they so desire, but in order to do so they must be properly educated in their relation to society.

CHAPTER THREE

The Legal Relation of the Sexes

Marriage has been defined as the physical, legal and moral union between a man and woman in complete community of life for the establishment of a family.

The first stage of marriage was purely physical and usually of short duration. Following this was a period in which the woman was solely the property of her husband and, because she was property, the marriage was of longer duration but was still largely a physical condition of life. In the marriage of the present day the sense of property is falling more and more into the background and the wife is assuming equal rights with her husband, as far as the law is concerned.

In the marriage of today these three conditions are reversed, for, first, there is the spiritual and moral adoration, called love. It is followed by the legal formality, called marriage, and finally there is the actual physical, or possessive, form of union. One of the positive features of the present marriage is the consent of both persons. It is a universal part of all marriage laws that

if the marriage were undertaken through coercion or force, it may be made null and void. It has to be a contract, voluntarily assumed by both parties.

There is an idea in the minds of most persons that marriage is one of the rights of mankind. It is far from this at the present time. It is not a right but a privilege, conferred on two people by the state when they have shown a certain fitness to enter into such a relationship. This fact of its being a privilege and not a right is shown in many ways, especially by the fact that it may be withheld, and also that it cannot be entered into save by the license of duly constituted authorities who represent the state. Laws have been passed, specifying who may and who may not marry. These laws are most specific, going into the most minute details. Marriage between the races is prohibited and also between certain relatives. The union between persons who are mentally or physically unfit is not legal, and the presence of venereal disease is also considered to be a barrier. Thus the state has tried, in every way, to regulate and purify and make more perfect the primary marriage laws. In this endeavor it has had the support and the opposi-

tion of the Church, which has always contended that marriage was a religious sacrament rather than a civil ceremony; while, willing to have the state pass laws for the purification of marriage, it has never been the thought of the church that in any way should she surrender her right to dominate the situation, whereby the two sexes should unite for the formation of the family. In all of this activity, starting in with the education of the young and going on through the marriage, childbirth, baptism and control of the children, the state and church have been in constant conflict. This is shown in the matter of marriage. While the state concedes the right of a man and woman to be married by the church, it states positively that they can also be married by the state and that they cannot be married at all without the license of the state.

Thus the state, at the present time, says plainly that the only legal sexual intercourse between the two sexes must be between the husband and wife in the home and for the purpose of the formation of a family. In times past, legalized prostitution was recognized, and it is still so recog-

nized in parts of the world, but in the United States the principle of monogamy is firmly established by law, the breaking of which law is punished in many different ways, if the offending party is caught. The fact that the law is frequently broken and the violators escape unpunished does not invalidate the law or the intent; and these people, who do evade the law and think that they are escaping without punishment, are simply fooling themselves, for they may be able to evade the laws of the land, but they cannot escape from paying the inevitable price for the breaking of the laws or principles of nature.

So, the only sexual intercourse that is legal is that between husband and wife. This is such an important truth that it must be repeated. Its purpose is to establish the permanency of the home, give the children a respectable and legal paternity and fill the state with a multitude of moral families.

It is necessary for the healthy continuation of society and the preservation of the life of the state that the morals of the family be preserved. The history of the past shows that wherever the family ties weak-

ened, the strength of the state disintegrated. There has always been, in the past, a direct relation between the number of children in the family and the welfare of the commonwealth. Realizing this fact, the large units of society have tried to protect in every way the sanctity of the home and the rights of the child to be well born.

At the same time, the state has always seen that the individual had a right to be happy, and, if the conditions of the marriage interfered with their basic happiness, then divorce was permitted. It was soon seen that divorce was not a favorable part of the social life of the state, but, at the same time, it was considered a necessary evil. Primarily, it was only granted for two reasons, the inability or refusal of the man to complete the marriage, by having normal sexual relations with his bride, and the inability of the woman to become a mother. As centuries passed by, the reasons become more numerous, till, finally, divorce became a matter of mutual consent and caprice.

As a breaker up of the home and a destroyer of the happiness of the children, divorce is an unmitigated power for harm to the social life. The rapid increase in

its rate in proportion to marriage seems to show that the United States is passing through some kind of moral cloud, the full effects of which only time will be fully able to show. When a woman has been married five times and divorced four times and has never been pregnant by any of her husbands and is not yet thirty years of age, we can well ask ourselves if this is not a form of legalized prostitution rather than marriage in the true sense. Of course, this case, while from actual life, is an exception, but every year there are more and more marriages of this kind.

In the previous nine studies of this series, an effort was made to show the normal sexual life of the individual from birth to death. Now it is necessary to show how the abnormal sexual life influences the state in a very unfavorable manner.

CHAPTER FOUR

Illegal Sexual Relations Between the Sexes

There is only one way in which the state recognizes the right of a man and woman to indulge in sexual intercourse and that is through the marriage contract. Any other form of union between the sexes is now illegal in the United States.

In other words, the state has told the woman that she has not the right to use her body for sexual purposes unless she is married and then only with her husband, and it has told the man that he must confine his sexual pleasure to that obtained from his wife. This is certainly a new conception of an ancient property right and a still more ancient masculine pleasure. It is so very new that it is still unheard of in most parts of the world, has only been in force in this country since the period of the World War, and even here is more of a legal restriction than an universal custom.

Prostitution has always existed. Called into being by the sexual passions of the male sex, it has always existed simply to

satisfy his lust, and will only cease when he finds that he is more of a God than a beast. It is impossible to follow in the footsteps of Paul Lacroix and give a full account of this ancient evil, but its effect on the happiness of the home and society must be considered.

For many centuries it was a practice that had the combined sanction of both church and state. Even today religious prostitution is a well recognized part of the worship of many races. The Christian church, however, has always fought it, and the so-called Christian nations, who have been the leaders in moral reform, have constantly shown their recognition of the fact that prostitution is one of the greatest enemies to national security.

Yet, at the same time, as though fearful of their inability to control their citizens, they have tried to lessen the evil by legislation rather than by completely eradicating it. In other words, there has been and still is in many countries what is called legalized prostitution. Under such protection prostitution has continued. The prostitute had to be registered and undergo a routine medical examination to eliminate those who were diseased. Those infected from syphi-

lis and gonorrhoea were put in hospitals till they were cured and then again permitted to ply their trade. As we know now that these diseases are rarely, if ever, cured, the farce of this examination and treatment can be appreciated.

Regulation of the traffic also led to the concealment of the individual. This produced what is called clandestine prostitution. Probably as many ladies of leisure were unregistered as were on the rolls of the cities. Naturally, these were of higher grade mentally and thus appealed more to the rich class of men, but the evil existed, nevertheless, even though it was more gilded by wealth.

The worst feature of the fact that prostitution was legalized was the moral effect on the male. The man had every reason to believe that prostitution was a necessary social institution, otherwise it would not receive the sanction of the state. Men were even told officially that prostitution was necessary to guard the sanctity of the home and the purity of the married woman and virginity of their daughters. Consequently, with such teaching, there was no moral check on desire, no effort of the average

man to remain continent, no real desire to preserve a single standard of morals.

As a result, sexual diseases were more than prevalent; they became almost universal. In some of the countries of Europe, where there has been legalized prostitution for many decades, almost the entire population is afflicted with syphilis, either acquired or hereditary. For prostitution, no matter how carefully regulated, means venereal disease and the infection of hundreds of thousands of innocent women and children. The entire subject of syphilis and gonorrhoea has been considered elsewhere in this study, and space will not allow of the repetition of this discussion now. But the matter cannot be dropped without the bald statement that these two diseases cause more unhappiness and suffering and deaths than all the recent wars of mankind put together, and also cost more in lowered efficiency, hospital care and prolonged invalidism. Any one who does not agree with this statement has simply to make a careful study of the entire problem of venereal disease in the United States to convince himself of the truth of the statement. One fact alone will show convincing evidence. The United States army is made

up of young men who have been carefully selected for their physical fitness. They are protected as best possible from disease by venereal prophylaxis. Yet, in the year 1927, the Surgeon General reported that more days were spent in the army hospitals from the disease of gonorrhoea than any other disease. In other words, this one venereal disease caused the loss of more days of active duty than any other condition.

Multiply that one fact by the young manhood of the United States, who are under no supervision and who are not forced to protect themselves by prophylaxis, and attempt to guess at the number of working days lost per year! Consider the fact that some specialists in sexual diseases estimate that as high as seventy or eighty per cent of all males are infected with gonorrhoea before the age of twenty-one! Stop to think that ultimately every prostitute is an infected prostitute, and that every man who consorts with infected prostitutes sooner or later becomes infected and infects his wife and children and then, and only then, will the average man and woman receive any adequate idea of what is called the social

evil, or menace. The truth is that the entire prosperity of the United States would be greatly increased in every way if a stop could be put to the entire sordid business.

It has been definitely proven that legalized prostitution does not check in any way the traffic, nor does it lessen the incident of disease. It has also been shown that segregation, the forcing of the prostitutes to live in a restricted district, is useless. It simply has led to an increase in the number of clandestine prostitutes, and has, if anything, made it easier for the man to find what he is looking for. Prophylaxis is also not fulfilling its early promises and making venereal diseases less frequent. There is no doubt that the statistics of the United States army show conclusively that while venereal prophylaxis is an ideal preventive of disease under ideal circumstances, these circumstances do not exist in the life of the average man, no matter how carefully he is guarded or how well he is treated with the necessary medicines. It is the belief of many specialists that the spacious promises made of the commercial packages of venereal prophylaxis are simply an inducement to certain types of men to indulge in illicit sexual intercourse, who, if

they did not have this promised protection, would be induced, through fear, to abstain from this form of pleasure. Instead of being a benefit, it is really a curse.

The more severe the laws are against illegal sexual intercourse, the more widely scattered will be the lady of leisure and the more secretly will she ply her trade. Every law made to destroy her will only make her more in demand, and the experience of this country with prostitution has shown that when a privilege is taken from a people they suddenly desire to do what is forbidden, because they believe that one of their inalienable rights has been denied them. There is bootlegging in liquor, and prostitutes and erotic literature and bird's feathers and seal-skins; there has been and there always will be, and no man-made law will ever stop it.

The use of the prostitute will only cease when men, the male sex, the users of the bodies of women, will cease to demand this privilege. When they learn the wisdom of continence, when they realize the harm done by the lust of ages, when man finds out that true happiness lies only in the home

with his wife, then prostitution will cease, and only then. It is not a question of law or regulation, but it is a matter of education. If three generations of boys can be properly educated and guarded till they marry, then in that length of time the entire evil can be wiped out. Perhaps all the boys cannot thus be guarded, but each father should ask himself whether or no his boy can be so protected; or whether with shut eyes the father is going to complacently sit quietly by and be a living spectator of his son, sowing his crop of wild oats.

At the present time the state is trying to solve the problem of venereal disease and prostitution. More and more is the main body of society convinced that unless a stop is put to these evils, they will slowly undermine the social fabric of civilization. This is well shown at the present time in the colored race, in which an astonishingly large per cent have syphilis and a still larger per cent gonorrhoea. It is well known that the colored race is unmoral rather than immoral and that sexual promiscuity is the rule and morality the exception. As a result, the race is passing out of existence in the cities of our nation, and would

be gone, were it not for the constant immigration from the country districts. The prevalence of syphilis and gonorrhoea, aided by tuberculosis, has lowered the birth rate till it is far below the death rate, and, if this record continues, the colored question in America will solve itself.

Something similar is happening to the best of the white race in the United States. The educated couples have barely been able and willing to duplicate themselves. The old families are dying out through the refusal of the present generation to have children. In both the educated and the uneducated classes, venereal disease, birth control and criminal abortion are steadily reducing the birth rate.

The remedy is sexual education. But the opponents of this policy contend that the young folks already know too much sex. They know a great deal, but they do not know very much of the right kind of sexual knowledge, and even if they were forced to learn, it will never do them any good unless they have a clear vision and an earnest desire to live clean lives. The only way that they can receive this inspiration is to obtain it in their youth from their

parents. Before we can accomplish much, we must have one generation of clean, moral, intelligent, earnest parents who are willing to make an effort to train their children. Then and only then shall we have an aristocracy of men and women, leaders in society, who are willing to lead in the fight for better and finer love between the sexes. When this happens, there will come an end to the prostitute and also to venereal diseases. It will be a golden age in every way.

But this golden age will not come till there is a thorough understanding concerning venereal diseases between Capital and Labor. The full benefit will only come when the employer looks on venereal diseases just as he does the other diseases that his workers suffer from. No business man would think of discharging a stenographer because she has typhoid fever or a capable working man for no other reason than that he has had an attack of pneumonia. The employer of labor should take the same charitable view of venereal disease among those working for him that he takes of any other diseases, and if unable to prevent such conditions by education and advice,

should at least be willing to do all in his power to assist his workers to recover their health in the shortest possible time by means of capable and honest medical attention. In all of this he has a very definite responsibility towards those dependent on him for a livelihood.

CHAPTER FIVE

Abnormal Sexual Life

The difference between legal sexual relation and illegal sexual relation is one of law and morals That is, there is not any distinct difference between the acts of intercourse; it is the same act, only in one case the man and woman are married and in the other case the man and woman are not married. It is a harmful relation, this matter of illegality in the sexual life, but, looking at it from a purely physical viewpoint, it is not an abnormal relation between the sexes.

There are, however, certain sexual relations and habits that are deserving of the term abnormal, for they have no relation with the real sex life and have no beneficial influence, either on the individual or on society. In regard to these, both the church and the state have waged unceasing war, and, yet, many of them continue as menaces to parts of our civilization. For, in every case, these abnormal habits are almost prohibitive of reproduction, and without that the social order dies.

That is almost a standard of abnormality

and normality. If a sexual habit does not interfere with the production of healthy, normal children by a man and woman, it can be considered a normal sexual habit, but if it defeats this aim, then it is not only abnormal, but devastating in its effect on society. In fact, it is destructive of society.

There are certain sexual habits which, while normal, cannot be considered as the acts of a happy gentleman. Yet, these acts in themselves do not interfere with childbirth. In fact, they may even make the pregnancy of the woman more possible. In this respect they cannot be called abnormal, even if they are of questionable politeness. Such habits are excluded from consideration at this time. All that is necessary to remember in this connection is that a man can be both a virile animal and a gentleman at the same time.

The first abnormal sexual practice which threatens society is auto-eroticism. By this is not meant the almost universal mechanical masturbation of youth, which the average adolescent forsakes as soon as the normal heterosexual life is entered; but it refers to a continuation of the habit into adult life, with the cultivation of erotic

fanatasies, which ultimately render the normal sexual relations of married life undesirable and unsought for. The person who has this habit well developed lives in a world of dreams, as far as his sex life is concerned, and it finally becomes impossible for him to substitute for these experiences the normal relations of life. He becomes an absolute loss to society, because he fails to have children through marriage and the establishment of a home. He lives a selfish life unto himself; he makes a failure of any civic duty which he is called upon to perform, for example, he makes a poor soldier. Having failed in the greatest problem of life, he feels an inferiority when forced to face the smaller ones.

There has been a great deal written in the past about the harmful effects of autoeroticism on the mental life, and it has been accused of being one of the chief causes of insanity in the young. While it is true that many cases of insanity masturbate, there is no evidence whatever to show that this habit is the cause of the insanity. There is no doubt, however, that the habit, prolonged into adult life, and inordinately practiced, does make the individual anti-

social and a poor member of the commonwealth. These facts should be appreciated and the situation dealt with in the correct manner in early adolescence. The advice in regard to training has been given elsewhere in this series. All that is needed here is to show the harm that such habits in adult life do to society.

The homosexualist is the person who obtains his sexual satisfaction from persons of the same sex. For example, two males may form a companionship for mutual sexual pleasure or two females may likewise unite for purposes of sexual enjoyment. These pairs of men and women are so filled with the desire for their own sex that marriage with a person of the opposite sex is undesirable and unsought for. Consequently, there are hopeless prospects, as far as reproduction is concerned. The two men living together and the two women who are perfectly satisfied with their mutual eroticism will never marry and their lives are of single sexuality. They harm the social order, because their lives are selfish and unproductive. When they die they leave nothing behind but sordid memories.

Many of these persons claim that they

are not to blame but that they were born with this defect and consequently are simply living sexual lives that are normal for them, even though they may be abnormal for other individuals. They have pointed with pride to the great poets, authors and artists who have had this sexual twist and on account of their greatness have excused themselves for similar conduct. They have even tried to have their sexual relations legalized by both the church and state. In this effort they have uniformly failed, for always the lawmakers have held rigidly to the principle that no sexual life that does not result in the family, home and children is normal or healthy to the state, and the authorities in control of the church have taken a similar attitude. In spite of the most severe laws, the condition exists and, it seems, in slightly increasing numbers.

One of the reasons for this increase is the constantly growing difficulty in financing modern marriage. The preparations necessary for organizing a home and maintaining a family in it are constantly growing more complex and costly, and it takes a more virile and determined man to even start the battle of normal adult life than it

did in past years. Celibacy offers a cheap manner of living but no real companionship, while the homosexual life is no more costly than single life and does give, not only companionship, but also an outlet for the sexual impulse. It is not the normal outlet, but it is at least some satisfaction, and it does not involve the expense of prostitution.

Bianchi feels that most cases of homosexuality are real perversions rather than true inversions. By that he means that the condition is not due to hereditary traits but rather is an acquired vice. This truth is difficult to determine and probably can only be done by a careful psychoanalysis of each individual case.

While it is true that many of these cases develop and mature in prisons and armies where there are no women and where strong masculine men impose their desires on weaklings of a feminine nature and thus in a true sense make of homosexuality an acquired vice, still, there are other cases in which the condition seems to have always existed without any real necessity for it.

At one time in the life of the fetus it is without distinct and separate sex; it has

sexual organs, but these are not distinctive of either the male or the female; in other words, it is a true hermaphrodite. Later on in its period of growth these sex organs develop into either male or female, and by the time that the baby is born it has the true organs of one or the other of the sexes. Yet, there was a time when it was of both sexes, and far back in its family history it had ancestors that were true hermaphrodites and capable of fertilizing their own ova. It is the belief of many scientists that true homosexuality is caused by these long buried memories of past ages and that, while the body of the person may be of one sex, the ideals and thought may be of the other sex. Bianchi champions this thought in his textbook on "Psychiatry".

"We must bear in mind the fact that during intra-uterine life the sexes are, for a certain period of development, not differentiated. Even after the sexual form is well defined, psychic and instinctive hermaphroditism continues during the later months of foetal development and during the years of infancy and childhood. In other words, instinctive and psychic hermaphroditism persists

much longer than organic hermaphroditism. It is not till a much later period in childhood that we can detect a certain difference in the tendencies which come into view and disappear, just as the scouts of a slowly advancing army. But by the time that the age of adolescence is reached, normal human sexuality is well defined."

Irrespective of the cause of this abnormality in the sexual life, it must be considered as a definite menace to society. Can it be prevented?

It is believed that at least the attempt can be made and that attempt must be in the form of education. That word is being used so often that the reader may tire of its repetition, yet therein lies the future salvation of society. Much of education is simply imitation, and if the boy and the girl are brought up in a happy home and have constantly seen true love in that home between the parents, there will rapidly develop in their consciousness a determination to lead a similar life as soon as the age of maturity is reached. If to this education by example is added the education of precept and a thorough warning of the dangers of twisted and warped sexu-

ality, then these children will, in all probability, grow up to be normal sexual adults.

In proof of this, the case histories of these instances of homosexuality almost universally show an unhappy childhood, passed with parents who were not living normal lives themselves. The education by imitations was there, but it was a harmful type.

There are a few cases of true hermaphroditism; that is, persons who are born with some organs of both sexes and who grow into half men and half women as they approach maturity. These persons are the object of much unhealthy and morbid curiosity on the part of the public and often make a living as "freaks" in the circus or museum. Their psychic life is as unsatisfactory as their physical life. They live sometimes as women and sometimes as men, and thus they change their clothes and their habits, but they never change their sex, as is sometimes stated of them. They simply develop according to the organs that they had at birth. Instead of condemning them to a life of morbid introspection, the parent of these unfortunate creatures should have them operated on early in life and by surgical intervention

make them, at least in physical appearance, to resemble the predominating sex. It seems that this should be done with all babies who are born with abnormal bodies. The operation should be performed as soon as the strength and size of the baby warrants it, and if the child's life is lost, then it is better that the child die in its youth than continue to live a horrid monstrosity. The time has gone by when we can commercialize the pitiful defects of our own children.

The discussion on abnormal sexual relation cannot be considered to be complete without mentioning the relation between man and the lower animals. The person who claims that such relations do not exist and never did exist is simply not acquainted with the literature of past ages and the habits of many persons of the present day. In a personal communication received by the author, the statement is made that in a certain country district every boy except one of a certain recent generation has had repeated sexual experience with animals, and this was not in a savage country, but in the United States. While this happened in the country and while animals are not available as sex substitutes in the cities,

still, there are many evidences that distinct sexual perversions are practiced in the cities, especially among the wealthier class of women, and these perversions include the use of pet animals who have been specially trained to give satisfaction to their fair but frail owners. Again it must be stated that such habits are distinctly prejudicial to society, and, for the reason so repeatedly given, that they interfere with the pregnancy and childbearing of the woman. By doing so, they prevent the reproduction of the human race.

In regard to all these abnormal sexual practices, it must be stated, and that most strongly, that they have been repeatedly used by many nations in past history and that every nation that adopted them en-masse rotted rapidly and died. Auto-eroticism, homosexuality, beastiality, every form of perversion that we can now imagine (and some that are lost to us through the destruction of the books describing them) were all known to the Syrian, Greek, Roman and Egyptian, and it is felt that through their malign influences these nations came to their death. When, therefore, we study present conditions in our own country and find the wo-

men less and less disposed to bear children or to regard the marriage contract as a sacred thing; when there is evidence that abnormal sexual conditions are growing more common; when there is evidence that whole communities of our celebrities are deliberate perverts in order to prevent the normal consequences of married life; when these facts are faced, there is abundant room for fear that unless something is done, this nation will follow others in decay.

CHAPTER SIX

Society and the Child

It has always been recognized by society that the young child is a most vital part of its economy. Without the constant additions of babies that are well cared for so that they grow into healthy men and women, the human race will soon come to an end. Realizing this fact, the state and the church have always been most intolerant of anything that interferes with the normal and natural production of children.

Yet, since early times, two practices have been constantly used to interfere with this addition of healthy children to society. One has been the crime, known as criminal abortion, and the other the still more horrible one of infanticide. Abandonment is a shade less terrible, as the intent in this is to at least save the life of the child, even though the mother does not want to care for it.

None of these conditions are new. In fact, there is nothing new in any of the perversions or abnormalities of sex life of today. If the mind and intelligence of man has discovered a new vice that was not

thoroughtly understood and diligently practiced by the ancients, the author does not know what it is. Solomon said that there was nothing new under the sun, and this statement is certainly true of the depravities of mankind. Society has always legislated against such habits, the church has thundered against them, and, still, men and women continue to practice them, as though indifferent to the present penalties of the law or the future punishments of Hell, threatened by the church.

Criminal abortion was well known to all ancient peoples and is in no way a growth of civilization. When Cook reached islands in the Pacific, hitherto untouched by the hand of the white man, he found that the women practiced criminal abortion in order to preserve their shape and keep themselves still attractive as social prostitutes. The crime was known in Greece and Rome, and only a knowledge of the literature of that day can show the extent to which it was practiced. Finally, childbirth was so uncommon in the best of Roman families that their name could only be perpetuated by the adoption of sturdy youngsters from plebeian families. The time came when the

average Roman matron simply refused to bear children and the first sign of pregnancy was a signal for the professional abortionist to do her work. As a result, ancient Rome died after showing the world just what depths of depravity could be reached by the human being that was intended to become a God. Something akin to this is happening in the United States today. There are thousands and tens of thousands of married women who simply cannot bear the thought of becoming mothers, and by a dozen varied devices avoid childbirth. In every community, no matter how small, there is some one person, unfortunately, usually a physician, who does the criminal abortions for that part of the country. Is this statement true? Go into any town of five or ten thousand, become acquainted with the best physician in that town and ask him point blank who is doing the abortion work there. If you secure his confidence, he will give you the name of that person, tell you his approximate charges and income and the average number of abortions that he produces per month. He will tell you that this man has been expelled from the County Medical Society, that evidence has been

given to the district attorney, but that so far the crime has been impossible of legal proof. He will take a pencil and make a check list of the women in the community who have been married five or ten years and yet are without children in the home.

That condition exists all over the United States. No community is free from the evil. No one has ever had the courage to even estimate the number of lives lost to society every year by this state of affairs. Certainly the loss is greater than from war. It is useless to try and determine the actual reason for this refusal of the women to become mothers. The conditions are deep seated in civilization; there is basically a selfishness, a determined refusal to listen to the voice of nature and the cry of instinct; there is more than this, for there is a conscious desire to commit murder, and, not of a stranger in a foreign country, but of her own child in her womb. This action implies a twist, an actual destruction of the most normal and natural instincts of the female sex. This cannot be explained by poverty or the stress of modern social life. It simply remains an enigma that so far has defied solution.

Perhaps it is because the idea exists that the child is not a real person till it is born, that makes abortion such a crime without the restraining influence of conscience. There is little known about the fetus by the average woman; evidently there is not a complete development of the maternal instinct. All that the woman knows is that her body has been invaded by a parasite that is constantly growing and will ultimately kill her unless in some way she expels it from her body. The idea of waiting till nature assists in this process of birth seems intolerable; so, before it has even begun to show signs of active life and movement, it must be killed and its dead body thrown out of the uterus of the mother, who thus sacrifices her own child to her selfish desires.

This is bad enough, but the deliberate murder of a living child a few hours after it is born is still more horrible and impossible to think of. Still, it is being done now just as it has been done for thousands of years, and just as it will be done for hundreds of years in the future unless society devises some method of purifying the souls of mankind. Go to the home of a friend where a child has just been born or go to the maternity ward of a hospital

and ask to see some new born babies; look at them; form an estimate of their helplessness and their loveliness and think of what a wonderful thing it is that such a perfect thing could grow in the body of a woman, and then imagine the soul of a woman who can take her child and deliberately kill it or put it in such a position that it will die of hunger, cold and neglect in a short time!

Only a little worse is the idea of abandonment, though here it is the mother's intention that the child shall not die but be adopted by some family who are childless. Yet, even here, there is a complete surrender of the rights of motherhood to care for her own child. This action is against nature and opposed to the welfare of society.

One fact remains true in every case of criminal abortion, infanticide or abandonment, and that is that some man is basically responsible for the woman's condition, and, but for his conduct and his view of life, she would not have been let to commit these crimes against nature and society. The woman who commits the sin of criminal abortion is either a married or a single woman. If she is married, she has

an idea that her husband does not want her to have a child; she may have a very definite knowledge that she only holds his support by the sexual charm of her body which would be partly lost by maternity; she may know that their financial condition makes it impossible to have a child and continue living as they have been; he may have even threatened to divorce or abandon her if she becomes pregnant; there may be another younger woman waiting to take her place; all these factors enter into the problem of whether or not she shall kill her child in utero.

If the pregnant woman is unmarried, some man has made her pregnant. This has probably been done under a promise to marry. Here the abortion is done to relieve her of the shame and publicity of childbirth. This is the usual story back of infanticide and abandonment. In fact. there is always a man back of every sordid tale. He escapes the punishment; it is the woman who pays the price.

Yet, there are some women who will not have a child, even though their husbands desire it, and who, though treated with every kindnes and consideration by their husbands, still proceed with abortion,

without the men's knowledge and approval. It seems necessary that a young man know this fact before he marries and make sure, or, at least, as sure as he can, that the woman, whom he is going to place as the head of his home, has the proper maternal desire and the necessary longing for children to want to become a mother and care properly for her children after they are born. It may be hard to determine all this positively, but in this day and generation, when young folks talk about everything, they certainly can talk about the possibility of having children. If the young woman states positively that she does not want any children for at least the first ten years of married life and that by that time she hopes that they will have enough money so the child can be cared for by a good nurse, then the only advice to give the young man who is thinking of marrying her is to go elsewhere for a wife, for what is being offered him is not a wife but a combination of a companion and a prostitute. It is entirely possible that in some future society the female as a sex will refuse to be mothers and some new method of reproduction will have to be invented.

The foundation of the home in normal

sexual relation between a man and a woman, united in marriage, and the growth of the home upward toward the stars, is dependent upon the children born to this couple in the home. The family and home and the birth of children are the basic principles of all social life, and when these conditions disintegrate and pass out of our society, then our civilization will die of dry rot. There is a very deep and sufficient reason for the alarm of the thinkers at the disappearance of the American home, and when to that is added the gradual destruction of the sacredness of marriage and the lessening of the number of children, the alarm only grows more acute.

The child has rights and these rights are protected by law. It has a right to be born alive; it has the right to be well born of parents who are free from disease; it has the right to be born of parents who want it to come into their home and are willing to do all they can to make the life of the little visitor happy and healthy. These are the privileges of childhood, and they begin when the baby begins to grow from the ovum, not nine months later or a year after it is born.

All this has nothing to do with birth

control; in its purest sense, this means the prevention of conception, and those who are its strongest advocates have nothing but the best motives behind their propaganda. Birth control simply means the prevention of conception and not the killing of the child after conception has taken place.

What is to be done about it? Since it is undermining society and threatening the security of the future state, what shall be done to prevent this constant destruction of innocent lives, most of them still unborn? In the final analysis, the remedy lies with the male sex. Whatever they demand, the woman will agree to. Just as soon as man lives up to a single standard of morality and every man founds a home with the idea of keeping a woman in it and being true to that woman and demanding that there be children in the home, then there will be an end to these threatening evils.

CHAPTER SEVEN

Abnormal Relations Between Parent and Child

During late years there has developed in the United States a social condition known as the one child marriage. This is frequently the cause of disease on the part of the wife, gonorrhoea, contracted from her husband, or it may be entirely volitional. A husband and wife decide that they can afford one child and they have this child, and, in their anxious effort to take good care of it, they spend so much money and time on it that they are more than ever convinced that they cannot have another child. So, this child grows up alone in the home. He has no companionship of his own till the age time comes for him to go to school. He is forced to associate most of the time with his parents, who, while loving him dearly, do not give him the contact with humanity which he should have.

This only child grows up to be a selfish man. He is unable in school life to adjust himself to the social life of his age; always being treated with the greatest love

and kindness by his parents, he is unable to adjust himself to the rough hazing that characterizes the boy life of every community. He cannot enter into the life and pleasures of the gang, and thus becomes more and more antisocial. Recognizing that he is different, his associates tease him and this action only makes him withdraw more closely into his own personality. Eventually he reaches manhood and is as unsuccessful in making contacts with his fellow man as he was in forming friends with the boys in school. During his youth he was always sheltered from the rough battles of life by his parents and was never forced to fight and fight some more for his rights; now that he reaches manhood and his parents are no longer able to bear the burden for him, he is unable to tackle the problems of life in a courageous and manly manner. He lacks virility, independence and the ability to want something badly enough to keep after it till he gets it. He makes a bad lover and a poor business man. Frequently his anti-social tendencies make him a recluse from society, and ultimately he may become an inmate of a hospital for the insane, suffering from a mental disease

known as dementia præcox. Statistics show that a large per cent of insanities in the young occur in only children.

The best interests of society protest against the one child marriage. In the first place it means the rapid disintegration of society. If there were only one child in every family of a nation of one million people, then in one generation there would be simply one million middle aged people and five hundred thousand young people; in another generation there would be one million old people five hundred thousand middle aged people and two hundred and fifty thousand young people. In the course of a few hundred years there would be no nation. Obviously, the idea is impossible. Every man should apply to himself the test as to whether his conduct is for the good or for the bad of the state. Let him ask himself this question, "What would happen if every married man only had one child?"

There is not only the harm to the state but also to the man and his wife and an infinite harm to the child. In fact, it is such a great evil to the child and such a threat to his future mental health and happiness that the best advice to give the man

and his wife is not to have any children rather than only have one child. It would be the wisest thing to simply let their family die out and become extinct.

There are other relations between parent and child that are equally harmful. Freud first called attention to the inordinate affection existing between mother and son, which, in his opinion, was the basis of many forms of mental disease. He gave this abnormal love the name of the *Oedipus Complex*, taking the title from the drama by Sophocles, called "Oedipus Tyrannus." Laius, King of Thebes, is warned by an oracle that he will meet death at the hands of his son. When, soon after this, his wife, Jocasta, gives birth to a son, he orders the feet of the baby pierced and the child exposed to wolves in the mountains. Oedipus is adopted by shepherds and grows up in ignorance of his real parentage. One day in search of adventure he meets Laius, quarrels with him and kills him. Oedipus then solves the riddle of the Sphinx, and, as a reward, is made King of Thebes and marries the widow of the late king. The mother and her son live in incest, and the mother gives

birth to two daughters. The Gods are incensed at this ocurrence and send disasters to the land. In trying to find out why the land is accursed, Oedipus discovers the fact that the queen is also his mother and that she knew at the time of their marriage that the new king was her son. Oedipus now determines to kill her for this immoral act, but when he rushes into her bedchamber, he finds that she has hanged herself with her girdle. He takes the buckle of his girdle, blinds himself, and, calling on his two daughters to lead him, rushes forth, a blinded and dishonored man, to wander restless over the earth till relieved by death.

This, briefly stated, is the Oedipus story, and it is from this that Freud derived the name which he attached to a too great mother love. He believed that there were many cases in which the wife was unhappy in her husband's love, and found nothing in it to satisfy her desire for affection. The birth of a male child gave her a new love object, and the love denied her from the father sought expression in the son. As the boy grew older, she demanded from him the things which she felt that life had cheated her of; sacrificing everything for

this son, she, in turn, believed he should love her and provide for her and nourish her as she grew older. The boy was brought up to feel that there was no greater love in the world than the love between the mother and son. He was conditioned from early childhood to feel that he owed this mother a debt of gratitude which he never could repay. When he reached the age in which he desired to find full expression in heterosexual love and marry, the mother blocked his path and showed him how ungrateful he was to think of marrying when he had her to love and support. This conflict with the mother over another woman of a younger generation either ended in abject surrender to her desires, or a complete break from her dominance. If he married the woman of his choice, he was able to live a fairly normal life, but was never able to eradicate the memory of the years in which he and the mother were lovers; on the other hand, if he followed her request and did not marry, he remained an old bachelor, living with his mother till her death and with her memory after her death. If fortunate, he developed only a neurosis, but often he formed a psychosis

and ended his life in an institution for the insane.

This theory of the harmful relation of mother and son was termed, by Freud, the Oedipus Complex. The similar relation between father and daughter is called the Electra Complex, taking its name from a Greek heroine who was inordinately attached to her father.

Jung takes this idea of mother dominance and shows that so long as a man is under it he cannot amount to much, because he is unable to leave her and give full expression to his libido by overcoming fresh difficulties; consequently, he remains at home, never marries, becomes old prematurely, and, through an introversion of his libido, he becomes antisocial, neurotic and even insane.

The emphasis that has been given to mother love in the present social life, as shown by Mother's Day and other modern trends, naturally makes the idea of a terrible mother very unpopular. Consequently, the Oedipus Complex is not at all popular in the lay mind. Still, there are certain definite reasons back of the great popularity of the mother love of today, and these very reasons are proof that the psycho-analytic school of psychiatry is right.

First, it is necessary to acknowledge that there are more bachelors today than there were, and the men who are marrying are living single lives to an older age than ever before. During the period of their bachelorhood the great majority of the unmarried men live at home with their parents or widowed mother. Life is more comfortable there, it is cheaper, and in the mother the unmarried son finds a woman who is willing to make any sacrifice for his comfort and ask nothing in return but love.

There are also more unhappy women living married lives at the present time. This is definitely shown by the great feminine unrest and the rapidly increasing number of divorces per thousand of the population. No woman seeks a divorce who is sexually satisfied with her husband's love. In her trouble and disappointment she naturally turns to the person from whom she thinks she has a right to demand the most, and that person is her son. If the divorce occurs when the son is young, he is brought up with the idea that he is his mother's protector and only love.

The son does not marry at all or waits till his mother dies. Then he tries to find

a mother substitute. He only succeeds partially and in his very effort to become happy by marrying a woman like his mother he destroys his chance of matrimonial bliss. For the woman whom he marries is of his own generation and she is jealous of this mother, who has received such worship and love from the son. She is jealous of the woman even after she is dead, and every allusion of her husband to the dead woman simply increases her jealousy. Here is the exact foundation for the frequent quarrels between husband and wife when the husband tells his bride how mother used to cook and just how she cared for his clothes and prepared his bath.

The bachelor, living with his mother, may not marry, but he does not remain continent. He is one of the best customers of the prostitute. Freud says that his constant roaming from one prostitute to another in search of sexual satisfaction is an unconscious attempt on his part to forget the mother and replace her with another woman; but he is torn between two desires, the longing to be true to his mother love and the wish to live the life of a hetero-sexual male. Thus he can-

not find a prostitute to continually satisfy him any more than he can find a virgin who is sufficiently like his mother to warrant his marrying her.

These old bachelors turn out to be peculiar types of men at middle age. After the death of their mother they frequently substitute an aunt or an unmarried sister and give her the love and care they showered formerly on the mother. Frequently, they marry late in life, and it seems that their choice is older women, often widows with children. Always enemies to the father, this kind of a marriage seems to give them the satisfaction of feeling that the father is dead and that they are replacing him.

This replacing of the father or mother is a childhood phantasy. It is practically normal for early childhood. We have heard dozens of children say that when they grow up they are going to marry their father or mother. In one instance a little girl insisted that she was going to marry her father; when it was explained to her that this was impossible, as her mother was still living, she sagely replied that by the time she was big enough to marry her father her mother would be dead of old

age. Here she not only demonstrated her desire to marry the father, but also her longing for the death of the mother.

This death of the undesired parent often becomes more than simply a desire, and is replaced in early dementia præcox, an insanity of youth, by the actual attempt. One case will illustrate this. A boy of seventeen, who had always lived a clean moral life with a great mother love, suddenly left the supper table. Going to the woodshed, he picked up an ax, and, returning to the table, attempted to kill his father and nearly succeeded. He at once went into mutism and rapidly developed positive signs of an insanity which were the cause of his commitment to a hospital for the insane. Here he remained mute for seven weeks, at the end of which time he stated that he had been guilty of the Unpardonable Sin. Being urged to explain, he said that he had slept with his mother, in other words, had been guilty of incest. It was very plain in this case that this was simply both a wish fulfillment and a retrospective falsification of memory. He had slept with his mother in his infancy and had even slept inside of his mother for many months before he was born. Now

came the great desire to actually become the husband of his mother, but he could not do this so long as his father was alive. Consequently, to his twisted mind there was no solution to the problem but to kill his father, and this he had come near doing. Of course, this boy was insane, but the mechanism of his insanity was the mechanism of the Oedipus Complex, and the Freudian school believe that this peculiar way of thinking about the mother or father is the real cause of much of the insanity of the present day.

There is not only a desire to love the mother, but also an actual longing to return to her. The memory of the months spent in the uterus seem to represent the most peaceful time in the man's life. An old demented man said repeatedly that heaven was the mother's womb. In the final development of these insanities there is an actual phantasy that the body grows younger and more dependent on the mother. The patient refuses to care for himself. He has to be washed and dressed and spoon fed. He becomes untidy and has to be repeatedly changed. He stops talking and the few words that he utters are the gibberish of baby talk. He develops a fond-

ness for staying in dark corners and seems to lose all interest in his surroundings. His face is placid and apathetic. Soon he coils himself up in a ball, with his chin down between his knees and his arms wrapped around his legs. He spends hours thus in a dark corner, with his eyes shut. If left to himself, he would starve to death. He ceases to move, forgets to swallow his saliva and goes for days without opening his eyes. Often he deliberately mutilates himself by tearing out his eyes to make his life a darker one.

The position that he thus assumes is the position of the fully developed fetus in the womb, and thus this position in insanity is called the fetal position, and it is believed that it is accompanied by an actual phantasy that a positive return has been made to the mother. Thus, the man lives on for years in the state hospital, indifferent to his surroundings, careless of his clothing or food supply, of hunger and cold, completely satisfied that he is living an ideal life, free from worry and responsibility, inside the Great Mother.

Over fifty per cent of the permanent residents of state institutions for the in-

sane are cases resembling this type, some form of the disease known as dementia praecox or insanity of youth. It has been shown that in the State of New York alone there are fifteen hundred new cases of this form of insanity admitted every year to state institutions for the first time. Their average length of institutional life is well over twenty years. If Freud and his followers are right and this mental disease is caused by too great a love between parent and child in the formative years, then here is room for serious thought.

The state is certainly harmed by the result of such a strong, abnormal love. No matter what course the man takes, the social life of his community is cursed instead of being blessed. If the boy remains a bachelor, he becomes, as a rule, a lover of prostitutes; if he marries late in life, he fails to adjust himself to married life in such a way as to make his wife happy and establish a satisfactory and normal home and family, while if he becomes insane, he is not only a complete loss to society, but also a constant cost for his care and support as long as he lives, and he often lives to die of old age. During those years of

hospital life he has contributed nothing to the economic welfare of the state and has cost about three hundred dollars a year for his support.

If the daughter has a similar attachment for her male parent, which emotion is called the "father fixation", the condition is equally unfortunate. She frequently remains an old maid, staying at home to care for her father. When she falls in love, it is with a man much older than she is, who has the mental and physical qualites of her father. The marriage is not a happy one and frequently ends in insanity, as the woman is unable to adjust herself to the problems of married life and pregnancy. She is a little less apt to go insane than the boy who is in conflict with his mother over marriage, but she is not at all apt to attain real happiness in the home and family and the love of her husband.

The cure for these conditions is very plain, but extremely difficult to apply. Again it seems to be the duty of the man to correct the twisted social life of such women and their sons, and this can only be done by so thoroughly loving his wife that her demand for love and affection is com-

pletely satisfied. The lives of many women, normal and abnormal, have been studied, and in no case, where the love between the man and his wife was complete and overwhelming in its satisfaction to the woman, has there ever been any inordinate love between her and her son, in fact, there has never been any room for such an abnormal love. Therein lies the remedy for the prevention of the Oedipus Complex. The boy never becomes the rival for the love of the mother, because his mother is so happy that she wants no other love in her life, and certainly not the love of her child. She loves him and she wants him to love her, but she is glad when he marries and starts his own family, and she does all that she can to help him marry rather than hinder him. In fact, she and her husband have silently looked forward with pleasure to the day on which they can be alone and all the children are away from home and self-supporting, fully occupied with their family and their own children. Again we see the necessity for the best kind of love between a man and woman, for in that love lies sanity, not only for them, but for their children.

CHAPTER EIGHT

The Abnormal Sex Life of Siblings

The term sibling means all the children born of the same parents. It is a new word made out of an old one, for Shakespeare uses the word "sib" to mean a close relative, as a brother or cousin. The children of the same parents have always been attached closely to each other and even their enmity is a subconscious expression of their love.

In many of the old empires the brothers and sisters were forced to marry so that the royal blood should never be contaminated and the succession to the throne never pass out of the royal family. This was the case in ancient Egypt where Cleopatra was married to her brother. It was also the rule in old Mexico under the reign of the Aztecs. At the same time, primitive man feared this marriage between relatives, and in many tribes cousins were not permitted to marry. In England it was at first permitted, but in 1650 it was made a crime, punishable by death. Finally in 1908 a law was passed by the English parliament, prohibiting the sexual intercourse of a male with his granddaughter, daugh-

ter, sister or mother, half brother, half sister, and full sister. The punishment is imprisonment from three to seven years.

In the United States the crime of incest is punishable by fine and imprisonment, varying according to the code of various states. The churches, from the old Jewish church down to our modern denominations, have all held that marriage between relatives is wrong, and the Old Testament has several interesting tales of persons who have broken this law.

At the present, the relation between brother and sister is of special interest. The cases of actual sex relation are very rare in adult life, though perhaps fairly common among the children of poor and ignorant parents, who are raised in such surroundings that privacy and modesty are impossible. What is more important than the actual physical relation is that close spiritual relation between siblings which prevents either the brother or sister from marrying. In many of the old maids who become insane at middle life, there is hovering in the background an eccentric old bachelor brother. The celibate brother and sister have lived together for

years and have given to each other the love and affection that should have gone to husband and wife. Both of these siblings have shared every part of their life with each other except the actual physical embrace, and that has evidently always existed in the subconscious as a wish fulfillment. Separated from each other, they are both miserable, and, yet, as they reach the years of maturity and unconsciously realize that unless they marry very soon it will be too late, their conflict between the love for the brother or sister and the desire to marry is so extreme that an anxiety neurosis develops to such an extent that one or the other of them has to be sent to the hospital for the insane. Here the incarcerated one spends his time wailing over the separation while the one who has liberty constantly plans and dreams of the time at which they can again be united.

In their life together there is nothing criminally wrong. They are both very scrupulous in maintaining their modest reserve and still their mutual spiritual love is so intense that their lives are spoiled as far as any benefit that they are to the state and society is concerned. They are not even useful additions to society, as

they are antisocial, lack initiative and contribute little or nothing to the common welfare. They are entirely absorbed in their home life and their mutual admiration and care of each other.

The parents can prevent this relation by doing all in their power to avert an abnormal attachment between their children of the opposite sex. They should have separate rooms—in fact, every child in the family should have a room to himself. There is nothing that makes for sexual correctness in the life of a growing child as privacy and an opportunity for the development of modesty. There is a difference between loyalty and family solidarity and an excessive emotionalism between siblings. The important thing is for the parents to recognize the possibility of such an attachment's forming and to discourage it, not by direct command, but by substituting the idea of an early marriage and the founding of a home by all their children as soon as possible.

Where the siblings are twins, a still more interesting and abnormal attachment is apt to occur. There are two kinds of twins, identical and fraternal. In identical twins the children are from one egg,

of the same sex and the same heredity, and look rather alike, while in the fraternal twins the babies grow from two separate eggs, may be of the same or different sexes, and have different physical and mental attributes.

In the fraternal the psychic relation is rather similar to that of all siblings. They may be a little more closely attached to each other on account of the fact that they have been together more since their birth, but there is not the peculiar and strong mental contact that there is between identical twins. With these, there is an attachment and a variety of psychic phenomenon that, to say the least, is most interesting. For example, they are apt to make identical marks in the classroom, showing a close similarity between the mental abilities; they have fever at the same time; they often develop the same diseases at the same hour.

In one case the relation between two brothers was so close that when one was taken sick at night the other would feel conscious that something was wrong and would be unable to continue sleeping till a telephone call gave full information as to what was the trouble. While both of these brothers married relatively early in life,

the married life of neither of them was satisfactory, as they were unable to adjust themselves to the new relation, and in every social crisis the love that they had for each other was stronger than the love that they had for their wives. The two women realized this and often said that such brothers were happier single, as they were more in love with each other than with their wives. Consequently, between the four married people there was constant quarreling, and each brother reacted to his suppressed desires by becoming neurotic and a confirmed invalid. The chances are that had they never married but simply lived together as old bachelors, their lives would have been both healthy and happy.

There is a lesson here for the parents. Twins of any variety should be dissociated as early in life as possible. The idea of their wearing the same kind of clothes, eating the same kind of food, going to the same classes, constantly hearing the older people say how much alike they are, conditions them in early childhood to an attachment that may be very sweet in children but harmful, to the extreme, in later life.

CHAPTER NINE

Eroticism and Modern Society

The state depends for its continued existence on a constant sexual desire of its individual members. Without this, there would be no incentive to marry, no desire to have sexual intercourse with its consequent pregnancies and childbirths. There would be no marriages, no homes, no families were it not for this desire of one sex for another. There always has been such an emotion and there always will be, and any stimulation that intensifies and deepens this normal desire is a healthy addition to the mental life of society.

The word eroticism, however, has a different meaning. It refers to the stimulation of the sexual passion, even though there is no normal outlet for its expenditure. Of course, a married man or woman may become erotic and satisfy that eroticism in normal sexual intercourse, but that is not the usual definition or meaning of the term. It rather implies a sensuality which is purposely awakened in an individual and which either remains unsatisfied or is expended in illegal or abnormal forms of sexual energy. As a vital force

in society, it is more harmful than otherwise; the normal man needs no stimulation to his sexual life other than the constant presence of the woman whom he is in love with as his wife. The man and woman, however, who are stimulated to eroticism by other forces, have not the normal outlet for their excitement, and the ways that they seek are such that the social life is harmed. A study of the forces leading to eroticism in modern society will explain this more fully than abstract argument.

Alcohol, in any form, not only confuses the brain and makes a man think less clearly, but also destroys the inhibition necessary to make him a useful member of society, as far as his sexual life is concerned. While under its influence, he is more erotic, but gradually becomes less sexually potent till finally he becomes impotent, but continues to be erotic. In such a state he not only loses his usefulness to society, but becomes an actual danger. His impotency, combined with his increased eroticism, fills him with paranoidal suspicions in regard to his wife, and he often ends in actual murder of his love object.

There is a constant relationship between alcoholism, prostitution and venereal diseases. When a man is drunk he becomes erotic, and that emotion is often satisfied by illegal sexual intercourse with prostitutes. He is unable to make an intelligent choice of his love object and her physical condition, and he is also absolutely unable to take care of his own body for many hours after the sexual act. Consequently, he is more apt to become infected. With women, alcoholism is even more harmful. It destroys their reserve and modesty, increases their eroticism and makes them an easy victim for the man who has been able to make them drunk. The seduction of most young women is accomplished by means of destroying their resistance by the use of alcohol. Thus, in every way, alcohol is a dangerous stimulant to eroticism, a destroyer of the higher moral life and a menace to society. Its increasing use among the younger generation cannot be looked upon with complacency; prohibition does not prohibit, but every young man and woman should at least be thoroughly warned concerning the danger to their morals and happiness. In married life, alcoholism of

one or both of the contracting parties often leads to illegal sexual relations, as often on the part of the intoxicated wife as on the part of the husband, and this leads to the divorce court and often to actual murder.

The present mode of dress is also responsible for an increase of eroticism in the male sex. The normal youth needs no artificial means of awakening his interest in the female sex or his desire to marry and have a home, wife and children. These are normal urges which he will respond to in a normal way at the proper time if he is given an opportunity. But if the women whom he daily comes in contact with are so dressed as to stimulate his eroticism, this sexual desire, always desirable under normal conditions will prematurely develop, and, being unable to satisfy it through the normal channels of married life, the young man will seek the only satisfaction that is available to him, namely, the prostitute. It is believed that much of the present immorality is due to the fourteen ounce dresses of the modern flapper, and her willingness to allow the varied forms of caressing, known under the collective term of petting. It is contended by the modern youth that this form of so-

cial pastime with such a scanty costume can be indulged in without any evil or harmful thoughts, and this may be partly true as far as the young woman is concerned. She may only receive a pleasant exhilarating excitement from the caresses, but the young man after spending some hours with her, will, in a great majority of instances, leave her and seek relief for his increased eroticism in the arms of a prostitute. The past history of all races has shown that the amount of clothing worn by the women, the degree of eroticism developed by contact, especially in dancing, and the two, combined with alcohol, are all powerful excitants of eroticism. In past ages these factors were always the prelude to the destruction of the nation. At least, such conditions are worthy of consideration.

The dance has always been considered an instrument to arouse the erotic emotions in man. If this form of amusement and entertainment is studied in the past history of mankind, it will be found to be closely associated with the sexual impulse. The dancer of the past was always a prostitute. It was not till relatively modern times that a woman could dance in any way without suf-

fering from a stigmata of suspicion as to her morals. Even with the most modest dances of the Victorian age, there was associated a suspicion of immorality. In savage tribes it was always the precursor to the most liberal kind of sexual intercourse, at times indiscriminately indulged in by all the members of the tribe. Some day an anthropologist will write fully concerning this relation between dancing and immorality and fully show that its primitive purpose was to arouse the sexual desire.

In these savages, the dance is not only intended as a means of erotic excitement, but is also a physical symbolism of the sexual act itself. This can easily be seen in the dances of the colored women in a hospital for the insane. Even though they may be abnormal in their dancing, they reproduce the movements of their primitive ancestors, and a few minutes' observation of these movements are sufficient to show any casual observer what the movements mean; but, when these same movements are observed on the dance floor of polite society between the highest class of our modern youth, then it is time to at least stop and think over it; and when the young women

are so dressed that practically every portion of their body comes in contact with that of their dancing partner, then it is time to do a little more thinking.

A protest from an old-fashioned generation? Perhaps that is so, but a careful survey would show that this form of dancing in such a dress, with the usual accompaniment of alcohol, is one of the most potent means of arousing the eroticism of the male and sending him to prostitution for relief.

The modern stage has to come in for its share of criticism, as far as the erotic is concerned. In past ages nothing was considered improper on the stage. If this statement is doubted, a few hours' study of the literature of those ages should convince the most doubtful person. The modern stage, even at its worst, has never dared to come near the license of past ages. Still, the present age is bad enough, and, under the name of art, has gone rather far at times in the portayal of the erotic emotion and the display of the feminine form. And here again the effect is worse on the man than on the woman—for it must never be forgotten that the urge in women is for reproduction and the act of sexual intercourse is only a

means to that end, but with man the primitive urge is for the sexual use of a woman's body, and it is not till this act is sublimated and purified by spiritual love that it becomes a vital and necessary part of the social life, leading to the establishment of a home, with a wife and children in that home. For this reason, a young man and a young woman can see the same play and the young woman can return home and simply day dream herself asleep, but the young man again has to seek relief in the embrace of a prostitute or in some act of auto-eroticism. To a lesser extent, the same thing is true of the similiar type of moving pictures, only there the audience realizes that it is a picture, while on the legitimate stage they need no reminder of the fact that the actors are flesh and blood.

The recent flood of pornographic literature, posing under the name of art, has even a more powerful force for the promotion of the erotic in life. It is especially harmful because of its availability and cheapness. The full and final effect of this type of magazine and tabloid literature on the moron cannot be fully realized, but, at least, a portion of its influence can be ap-

preciated. It certainly does not produce an elevating or refining influence of any kind. Read a hundred such magazines and find a single page where the pure relation of the sexes is praised, the home glorified, the purity of the wife praised, the continence of the husband outside the home extolled, or the blessing of maternity and paternity put in true position to the welfare of society.

Sexual crime in all its abnormality is glorified. The crude, vulgar, erotic side of life is magnified and a purple veil of elegance and seductiveness thrown over the vices of the human animal in an attempt to make the world of youth lose sight of the rottenness by means of the glamour and the perfume. There is no doubt about the fact that this is what the public wants, at least, it is making the publication of such erotic material commercially worth while.

Here again it is necessary to go back to history to gain a comparison. In all ages there have been both eroticism (which may at times rise to true art) and pornography in literature. There has always been a recognition of their danger to society. In old Rome, corrupt as it was, the works of Elephantis were destroyed so

thoroughly that not a single copy remains today. Napoleon, for all his personal vices, considered it necessary for the moral health of the French nation to destroy the books written by deSade. In America, spasmotic attempts have been made to likewise guard the morals of the nation by having some kind of censorship over the printed page. Of late years this has been termed Puritanism, and it must be confessed that many of the decisions made by the courts and the censors have been rather inexplicable. Still, there has never been any reason or any excuse for the erotic trash, which is flooding the news stands of the present day, and, while it may be demanded by the moron, that is no reason why it should be given to him. Irrespective of opinions of different kinds, the fact remains that the publishers, who are retailing this sexual poison to the uneducated and feeble-minded of the land for no other purpose than to increase their income, have a very heavy weight of guilt to atone for.

CHAPTER TEN

Drug Addiction and Society

One of the most dangerous menaces to the society of the present day is the drug addict. Each of the drugs, morphine, cocaine or alcohol, has its own special chain of symptoms, but in all of them there is a marked tendency toward sexual offenses, associated with other crimes. In fact, a very large proportion of the criminals of today are both drug addicts and sex offenders. As alcohol has been thoroughly considered in a previous chapter, it will not need further discussion here.

It is impossible to try and estimate the number of persons in the United States who use some form of habit forming drug. Some of these people are led into the habit by the poor prescribing of the drug by physicians for the relief of pain, while others are taught to use it by older associates as one of the first lessons in a criminal career. Once the habit is contracted, it is practically impossible to recover from it. There is no limit to the shrewdness and cleverness shown by these habitues to obtain the drug.

The uses of morphine in medicine are very limited; cocaine also could be absolutely taken from the list of drugs useful to mankind without definite harm or injury to the sick. The person, who pleads illness as a reason for the use of any habit forming drug, should be looked upon with suspicion till he has shown a well recognized diseased condition, making the relief of pain necessary. These diseases are very rare and not at all difficult to diagnose.

The position of society in regard to these drugs is very plain. The state recognizes their evil influences and is constantly endeavoring to cure the old cases and prevent new ones. The Harrison Narcotic Act was passed with the avowed intention of absolutely shutting off the supply of these drugs from the consumer. At once, the drugs were bootlegged and smuggled in over the border and at the various ports of the nation. Practically all the drugs used for addicts are so obtained, the addicts and the bootleggers having a secret organization which almost defies discovery.

Without going into detail concerning the effects of these drugs on the human organization, it is sufficient to say simply one

thing and this is that their persistent use lowers the moral tone and ultimately destroys it. The users do not lose their knowledge of right and wrong, but they lose their sense of conscience. They are willing to perform any crime, to make any sacrifice or go to any limits to obtain their supply of the drug. Thus, the moral sense becomes profoundly blunted and they commit the most shocking crimes; their instincts become depraved and they indulge in every known form of debauchery.

Naturally, the users of these drugs associate in the large cities to form gangs; these contribute a large per cent of the crimes of the city; they are composed of the gunmen and thieves and confidence men and pimps of the lowest strata of society. Lacking the courage of normal men, they take their dope before killing, in order to stimulate their flagging lust for blood. Especially among the negro race is cocaine a precursor of crime. The negro will take a few sniffs of "snow", and at once he is a "bad nigger", capable of murder or rape.

Sexually, these dopesters are incapable of leading the normal life of married men and women. They are unable to found a

home, marry a normal woman and raise, successfully, children in the home. All of their money is spent on clothes, narcotics and vice. The more they have to spend the more vicious are their habits. Many of them are white slavers, living the lives of pimps on the income of unfortunate prostitutes. Their sex life is without love, their companionship without affection, their lives without industry. They are a constant menace to the state and not only a menace but a constant cost. Not being able to contribute anything to the welfare of society, they constantly drain from it the best of life. Their life is that of the parasite, they live through the exertion of others in their youth and ultimately live at the expense of the taxpayer in the last years, either in a prison, almhouse or insane asylum.

To cure them is an impossibility. There are said to be a hundred cures, but where is the confirmed addict who has been cured and who stayed cured for the rest of his life? This being the case, it is believed that the best thing to do with these unfortunates is to incarcerate them for life, remove the drug and keep it removed and make them work for their own support. The state

has to support most of them as it is, and if the penalty were life imprisonment at hard labor, they would be in a place in which they could no longer commit crime and where they would be unable to teach others the deadly habit.

In considering the group of citizens known as the psychopathic personality it will be shown that the drug addict is one of the subdivisions of this mental state. Practically all the crime in the United States is done by this class, numbering in the neighborhood of two million. Among these two million are the addicts who take morphine, cocaine and alcohol. It has seriously been proposed to take these two million criminals, sterilize them, and segregate them on farms to earn their own living under compulsion. If they were so treated, the amount of crime would at once drop to almost nothing and there would be very few defectives born in the next thirty years.

For the question is not only of the drug users but also of their descendants. Fortunately, they have but few children but those that they have are certainly bound to inherit the twisted traits and abnormalities of the parents. The only way to ever put a

stop to the habit, as far as society is concerned, is to absolutely prohibit the breeding of future generations of addicts.

If it were possible to stop at once the use of drugs, a great advance would be made in the prevention of prostitution. It is felt that the use of alcohol, morphine and cocaine is one of the great foundation stones on which the continuation of the traffic in women is built and maintained. Remove that part of the foundation and the structure will begin to fall.

Every adult should recognize the danger in drugs. He should refuse to continue to employ the physician whose first thought in the sick room is the hypodermic needle and the little white tablet of morphine. It is, above all, vitally necesssary that the young boy and girl in the family be taught the danger of such drugs and the manner in which they work to destroy the best and purest and finest in the character of man.

The modern member of society is remarkably unable to withstand pain. In fact, as the scale of life ascends from the animal to the savage and from the savage to the barbarian and on up to the cultured man of modern civilization, this inability to

stand pain becomes more and more apparent. Consequently, man has developed the habit of instantly seeking relief from pains that are so slight that the savage would not appreciate them. While realizing and shrinking from the harmful use of morphine, these same people are not at all averse to the use of the coal-tar products, such as aspirin and acetanalid, and as these can be purchased over the counter at any drug store, their use is steadily growing.

It is true that they relieve pain, but they are at the same time harmful to the body. Taken regularly, they have to be used in increasing doses, and the human organism becomes more and more dependent on their help in caring for the trivial annoyances of life. There is a steady destruction of the blood cells, a slow lessing of the vitality of the individual and a gradual development of a drug habit which, while not as destructive of the morals as opium and morphine, still, weakening to the man and making him less useful to society.

Another development of modern civilization is the habit which men have of turning night into day. As a result of this, there is often the growth of insomnia and an in-

ability to sleep when the opportunity presents itself. To make him sleep, man has started the use of drugs, like bromides, veronal and sulphonal. These, as the pain reducing drugs, can be bought over the counter of the drug store. They can be taken in any amount at any time without the benefit of a physician's advice.

They are also harmful; they lead to a habit formation and some of them are distinctly harmful to the nervous system. Bromides, taken in daily doses, gradually destroy the intellect and thus impair the usefulness of the individual. It is not to be thought that the use of these pain reducing and sleep producing drugs is as harmful as the use of the three great drugs, alcohol, morphine and cocaine, but, in their way, they do so much injury that their danger should be appreciated and their use avoided.

CHAPTER ELEVEN

The Feebleminded and Society

It has only been of late years that the problem of the feebleminded has been fully appreciated. The reason for this is because there are so many more of this class than there used to be. There are several very good and extremely important reasons why this should be so.

The first is the conquest of disease by our scientists. Not a complete conquest, but one that called a halt on the ravages of many of the most deadly diseases known to mankind, such as, plague, smallpox, diphtheria, typhus and typhoid fevers, yellow fever and malaria. While these have not been entirely wiped out of existence, they have been so nearly destroyed that large portions of the earth are free of their terror. Consequently, large numbers of the weaklings of society who formerly were killed in infancy or youth are spared to grow up, marry and perpetuate their weaknesses. Formerly, only the strong were able to fight, first one disease and then another, till finally they reached the age of maturity.

Now the weaker a child is the greater the effort there is to preserve its life.

Another reason for the increase of the feebleminded class is the new viewpoint concerning the requisites of a soldier. It was formerly considered that all that was needed was a strong back and a weak mind. Fighting was a matter of muscle; the strongest army won. In the late war it occurred to the authorities in charge of the drafting of the army that a soldier with a weak mind made a poor soldier; so, all of that group were rejected and sent back home, but all the really worth while young men of the country either volunteered or were drafted. Thus, we had the unique sight of all the bright young men going off to be shot and all the dumb young men staying home to make another generation of still dumber children! Certainly, a very odd way of conserving the vital forces of a country.

Still another reason for the increase of the mentally unfit is the fact that they are so prolific. The feebleminded man and woman always have more children than the superior man and woman. Perhaps a larger percentage of the children of the weak-

minded die before they reach the age of marriage, but even allowing for this larger death rate, there are more adult children in the feebleminded families than in the families of the superior adults. With the educated classes, the cost of culture and refinement, the desire for wealth and leisure, the longing for full social enjoyment lead to a full use of birth control and abortion. With the feebleminded, the pregnancy of the woman and the birth of children are looked upon as a natural happening, as the sunset and the need of three meals a day. Even if they do try birth control, they make a failure of it, and statistics have shown that the two per cent of women who have been instructed in birth control but were unable to profit by the instruction were all feebleminded.

Finally, the great advance of civilization and the concentration of societies in closely crowded cities with a multitude of mechanical servants have made the distinction between the intelligent and the feebleminded more acute and marked. Many a boy could get along fairly well on a farm some distance from the nearest neighbor, whereas the same boy, in a city tenement, would

at once come into conflict with society on account of his feeblemindedness. This does not mean that there are more feebleminded in the city than in the country, but that it is harder for the weakminded to conceal the fact and stay out of trouble. This is especially true of the higher grades of mental deficiency, who at the present time constitute such a menace to city life.

The final reason for the increase in the number of these unfortunates is their greater protection by law. It has only been recently that the code of society has promulgated the thought that all men are created free and equal. Of course, they are not and everyone realizes down at the bottom of his heart that this is not the case, yet, the law provides equality, and whereas in former days the weakminded were treated as so many cattle, now they are accorded practically all the privileges of normal members of society, especially the right to marry. While it is now felt that they are not entitled to all these rights, still they have them, and, as is well known, it is easier to grant a right than to take it away.

The grades between the different groups

of the mentally deficient are very intangible, but for the purpose of classification they are divided into the three groups of idiot, imbecile and moron. They are placed in these three groups according to their mental age. This is determined by one of several measuring scales of intelligence, such as the Simon-Binet scale or the Leland Standford modification of that scale. By these tests, the mental age of the child is determined, and he is grouped by that mental age, irrespective of his physical age. If he is two or under, he is an idiot, between three and eight he is an imbecile and from there on to twelve he is a moron. From twelve to fourteen he is called an inferior adult, fourteen to sixteen makes him an adult and above sixteen he is termed a superior adult.

Naturally, the lower the mental age, the greater the problem of the care of the feebleminded. The idiot requires a lot of attention. He cannot take any better care of himself than a baby of the same age can. He has to be washed, dressed and fed. Much of the time he stays in bed. Unless the home environment is far above the average, he has to, from an early age, be cared for by the state in an institution.

The imbecile is a little better able to care for himself and work. In the old world this class were the animals of labor, the hewers of wood and the drawers of water. Even now they do a lot of hard work; they dig ditches and pick cotton. In the isolated country districts they are better able to earn their own living than in the cities. In institutions they do a great deal of the routine work, the scrubbing of floors and the working of the crops. It is their labor that makes the farm colonies for the feebleminded partly self-supporting. Under favorable surroundings, with proper home influences, these imbeciles grow up to be simply happy children in large bodies, but they need careful training and the best of supervision, as it is a very easy matter for them to learn all the vices of modern life, not as quickly or as thoroughly as the intelligent man would be able to, but, at the same time, well enough to make them a real danger to society. The moron is still better able to care for himself, and, at the same time, his low mentality, if ill directed, makes him a potential criminal of the worst kind. It is this group, poisoned with alcohol or cocaine, that furnishes the killers for the city gangs. They have little inhibi-

tion, poor judgement and no conscience. As criminals, they are a success, but as real additions to society they are absolute failures. Under compulsion, they make good mechanical workers, but if left to themselves, they are too fond of supporting themselves by preying on society as petty thieves and gangsters.

The woman of this group form easy victims to the organized society for the recruiting of prostitutes. They cannot easily face the routine of daily work at a low wage when they can have a semi-idleness, flashy clothes and unlimited sexual enjoyment as prostitutes. The mental examination of hundreds of such women shows positively that only the feebleminded go into this form of society, and, if by chance a normally minded woman does enter it, she does not remain in it, having intelligence enough to leave it and start life all over again.

The next division is really not feebleminded so much as it is dull minded. This class constitutes the bulk of the population, and it is the material from which the *vox populi* and the juries of the state are made. They are considered to be the back-

bone of the country, and that is what they really are. Never very brilliant, always working for someone else, unable to assume control of great affairs and satisfied to let others do their speaking for them, still, they are an important part of society.

The normal adult who has an intellectual age of from fourteen to sixteen is a far more enterprising kind of individual, while the superior adult, though not at all common, is always able to win control and take the leadership whenever he so desires. Unfortunately, he is just on the borderline of genius, and is often so impracticable and lacking in good hard common sense that he fails to make any great impression upon society, and frequently dies a poor man.

Each of these groups, from the idiot up to the superior adult, has a sexual life that is more or less distinctive to its mental age.

The idiot naturally never marries. He has not sufficient intelligence to search for a love object of even his own grade, and, if he did have the intelligence, he would lack the necessary physical force to move his body past the obstacles in the way between the love object and himself. He satisfies himself with auto-eroticism of a

strictly mechanical variety, there not being sufficient mental power to form any erotic imagery. He matures early and ages rapidly, and usually dies young, which fact is a good thing for society and for himself. In ancient times his mental deficiency would have been early recognized and he would be promptly killed, usually by exposure on the mountains, to become the prey of wild animals. Modern ethics and our code of Christian conduct preclude the taking of human life, no matter how useless it is (except in war when the finest of our men are killed and the weakest carefully kept at home), so, these idiots are carefully nursed and attended to until they die a natural death.

The imbecile is capable of having sexual relations; usually it is necessary for him to find a woman as mentally inferior as he is to have such intercourse volitionally. Lacking this, he often attempts rape, or failing to find a willing love object, turns to auto-eroticism or the use of animals. The higher types of imbecility are frequently not satisfied with rape, but go on to murder and mutilation. It is only occasionally that the imbecile marries, and

if he should marry, he is naturally incapable of founding a home and providing for his children.

The female imbecile is very often a problem, because her body and face are those of a normal woman, while her mind is that of a child. This is the type so famous as the "beautiful fool". Every institution for the insane and feebleminded has this type, who, on the night of the weekly dance, look so well in their rouge and ball clothes that it is practically impossible for the average layman to realize that there is anything wrong with their minds. They can talk fairly well, dance to perfection and have all the allurement of the modern flapper. The only thing wrong with them is that they have the mind of a seven or eight year old child. Such an imbecile in a wealthy family can be so carefully cared for and skillfully trained that her mental deficiency can be rather well covered up and she can even be married to a fairly nice young man without his ever realizing that there is anything wrong with her mind.

If the imbecile woman from the lower strata of society marries an inferior adult, there is a small possibility of a home, pro-

vided he can control his wife. In one case a carpenter married a woman with an eight year old mentality; they had children and a fairly efficient home so long as he lived, but as soon as he died the home smashed and the wife had to be placed in an institution, as she was unable in any way to continue the home without the constant supervision of the husband.

The morons constitute the most severe menace to society of any of the feebleminded groups. They are not only sex offenders but in every way breakers of the laws of the state. They have enough brains to plan crime, sufficient cunning to go through with it, and often cover their traces, and, yet, not enough intelligence to see that their life is contrary to the best interests of society. They are easily led by those with higher mental powers, and thus form the privates of the army of gang-land. The women are usually sex offenders, probably of a higher grade of prostituton than the female imbecile, but still incapable and unwilling to undertake a normal marriage with the consequence of home and children. When they marry, they marry in their own set socially and intellectually or become the

temporary wives of the more intelligent in the criminal world.

The courts of justice are never finished, trying the moron for every conceivable crime; the prisons are filled with them. The majority of all the men in the state penitentiaries today are under twenty-nine and most of these are under twenty-four. The average criminal is hardly more than a boy with a boy's mind. His sex crimes are not as gross as those of the imbecile but are still grave enough to often shock a nation. The morbid, abnormal sexual acts of the tabloid newspapers are invariably the acts of such childish men and women. So well recognized is this fact now that many courts first demand a mental examination and a determination of the mental age before proceeding with the trial of any prisoner. Such a system has been used with success in some of the Chicago courts.

Legal marriage and the home and family begin in the stage above the moron. Adults may be dull mentally and yet make a fair attempt at normal married life. Their success is often only commensurate with their intelligence, but still it is sufficient to hold the home together and raise a family. In

fact, the homes of the future and the hope of future society seem to rest with the low grade adult and the adult, for the superior adult, while he is marrying, delays this act till middle age and then seems averse to having children. At the best, he and his wife barely succeed in reproducing themselves.

Thus it is seen that in every way the chief danger of the feebleminded is a sexual danger. They commit sex crimes, have no sexual inhibitions and are prolific, if given the opportunity, as far as the breeding of children is concerned.

And that is the great danger; that the world will ultimately be overrun with the feebleminded; that there will be more than the intelligentsia can control or maintain; a world of incapables, without work to keep them busy, for they are in a world in which the work is done by machinery, too complicated for them to understand. The problem is—a gradual increase in the number of the feebleminded and a gradual decrease in the number of men and women with normal intelligence!

For, like breeds like, and the children of the feebleminded are, in there turn, feebleminded. Even if a high grade man marries

a feebleminded woman, many of their descendants will be feebleminded, in their turn, in spite of the intelligence of the father. The laws of heredity are fairly well understood, and nothing is more certain than the trite statement that "like breeds like."

Something must be done to stop the endless breeding of defectives. And unless something is done, society is going to break under the burden of their care.

CHAPTER TWELVE

The Psychopathic Personalities

There is an interesting group of individuals who used to be called constitutional inferiors but who now are designated as psychopathic personalities. Whatever else they may be they are not feeblminded; in fact, they often have the intelligence of superior adults. They are, however, lacking in one very important mental attribute, and that is the sense of responsibility. They know right from wrong, but seem to be unable to understand that a good citizen follows the right path. In fact, they see no necessity of doing anything except what they wish and they obey no code of laws save that of their own desire. Consequently, the are always in conflict with the law and soon learn to look on the entire legal machinery as bitterly opposed to their having a good time in the world.

The great majority of hardened criminals, who have served repeated terms in the state prisons, belong to this group. They are habitual liars, vagabonds, constant thieves, pyromaniacs, dypsomaniacs,

drug addicts, and especially apt to commit every known variety of sexual perversion and crime. Their criminal tendencies are not caused by ignorance, and this point should not be too strongly stressed. A tramp who reads Greek and who carries Homer in his pocket is not a tramp because of anything like mental incapacity but only because he wants to be, and the twenty year old boy who translates an Italian book of the middle ages on sex perversion and then goes and kills a boy, first sexually abusing his body, is not doing it because of feeblemindness but because he really wants to do it.

These persons are inordinately proud of their indifference to the welfare of society. They pride themselves on the trouble that they make. Like the recent California case, their first question is, "What do the newspapers say about it? How much space do they give me on the front page?"

Such persons are sexually unmoral. They have no appreciation of the sacredness of human sexual relation. They marry and divorce and abandon and abuse their women, but they never establish a home; if they have any children, they fail utterly to provide for them. They claim to know what love is but fail utterly to show in any way

their understanding of it. In other words, they fail in every way to become good citizens.

Much of their lives is spent in prison. Here they not only constitute a direct loss to the state but also a constant cost. They form as poor an addition to the social life of the penitentiary as they did previously to the social life of their little outside world. There is no use in trying to reform them, for theirs is a personality disease that cannot be changed by any amount of education or through the force of any emotional appeal. The only factor in life that they respect is a force superior to their own, and they respect that only till they can undermine it. This is the material that forms the I. W. W. and wavers of the red flag; and from that simple statement it can again be seen that they have no lack of intelligence. Some one has described them as a round wheel with a flat side, and that flat side of the psychopathic personality has certainly been able to make a noise all over the world.

Of late years there has been a great deal of sympathy spent over these criminals, and with much noise they have been reformed by the removal of their adenoids,

the excisions of their thyroids and the taking of supposedly loose particles of bones from their brains. This may be good surgery, but it is poor psychiatry and still poorer common sense. They are just as they were born, and they will remain that way till they die. The condition is not a disease, it is not feeblemindedness or an insanity, but rather a personality condition, which utterly unfits them to become good citizens. It must never be forgotten that a personality condition is entirely due to heredity. It may be deepened and altered by environment, but always it is predetermined before the child is born, before it is even conceived, by the life and character and personality of the parents. If this one fact is kept in mind, the discussion of the proposed cure will be more easily understood; for, as with feeblemindedness, it is now rather well understood that something must be done to stop this wave of degeneracy and crime that is sweeping over our country, covering our social fabric with a thin film of disgrace.

CHAPTER THIRTEEN

Insanity and Society

Following feeblemindedness and psychopathic personality comes insanity in the army that is marching to destroy society. Here, in sharp distinction to the psychopathic individual, is an absence of responsibility that the law recognizes as a part of the mental disease. While society is not at all decided as to the best method of caring for these individuals, still, the law is an unit in maintaining that they are not to be held accountable for any laws that they break. Thus they are placed in hospitals rather than in prisons and are cared for as sick people rather than criminals.

The care of them after being placed in hospitals for the insane is a simple matter, in comparison with the difficulty experienced in deciding whether or not they really are insane or sane. Here the legal machinery is hopelessly antiquated and so varied in the different states that a man who has been adjusted insane in one state can escape into the next state and, by a simple process of law and the help of clever

attorneys, can be declared sane again. This experience has happened often in many medico-legal cases.

The relation of sex to insanity is a much discussed point. Some schools contend that back of all forms of psychoses lies a strong shadow of sex and that certain types of insanity are absolutely caused by various deformities of the sexual instinct. Other psychiatrists contend that sex has nothing to do with the problem, any more than the weather and the raising of taxes. Somewhere between these two extremes the truth lies. It is certain that many of the sexual disorders of the insane are simply symptoms and it is equally true that certain sexual stresses are definite predisposing causes of a psychosis. This statement is well illustrated by the popular idea that masturbation leads to insanity; it is doubtful if a single proof of this can be given or one case found, but it is also true that many cases of insanity are continually masturbating. In these cases, the autoeroticism is a symptom of the disease and not the cause. A similiar illustration might be given to show this failure to properly estimate the importance of certain habits in early life.

In some types of insanity the sexual life, especially in regard to procreation, is a matter of the greatest importance to society. While sexual depression is connected with some forms, the reverse is true in other forms, and continued eroticism is one of the first and most important of the early symptoms. For this reason, there are many children conceived when the father is insane, and their chances of developing into normal adults is especially slight. It is also true that sexual passion in women often occurs in the early days of a psychosis and is the cause of social irregularities and often resulting pregnancy.

It would be an error to say that the children of the insane are all insane themselves, but the statistics show marked heredity in from sixty to seventy per cent of the cases now in state hospitals for the insane. This being true, it certainly seems that something should be done to prevent the continuous breeding of neurotic and psychotic types. In manic depressive insanity and epilepsy this fact is especially true. In one case a manic-depressive woman married an alcoholic man and had five manic depressive daughters and an imbecile grandson. In another family there were sixteen in-

sane members at one time in the hospitals of one state, while another family contributed over seventy insane patients in three generations. Obviously, this could only occur in the human race, for no stock man would permit such mismating among his cattle or hogs, and, if he did, his business would soon go to bankruptcy.

The increase in insanity is so marked that already the resources of many states are seriously taxed to care for these unfortunates, who have to have state care. At present there are as many first admissions to the state hospitals for the insane and feebleminded every year as there are graduates from our higher schools and colleges of learning. In other words, for every person who receives an education, one person becomes a charge on the state for life on account of insanity, epilepsy or feeblemindedness. When to this great expense is added the cost of maintaining the prisons, reformatories and almshouses in every state, it is seen that these persons are costing the state a large share of its income.

It is the honest belief of many sociologists that if this increase keeps up for the next hundred years at the same rate, the

entire resources of the nation will be insufficient to care for this class of society. This is not a very pleasant thought, but it remains the only logical deduction if the figures of the past thirty years are carefully studied.

There will be new methods of care and treatment which will result in a lessening of expenses, but, still, these people will have to be fed and clothed and provided with nursing and medical attention. It has been impossible to provide this care for less than $20.00 per month per capita, and in many states it has gone up to double that sum. What will be the end? At present in a great Southern State one dollar out of every five collected by taxes for the general fund is spent in caring for the eleemosynary institutions of the state. The increase in the population of these institutions in this state is rising at the rate of five per cent a year. Even providing for an increase in taxation, what part of the funds of the state will be needed fifty years from now to care for these unfortunates? It is obvious that every cent will have to be spent, and there will be nothing left for education or any other of the usual works of the state.

This is what is facing the social life of the United States today. The jails, almshouses, penitentiaries, reformatories, hospitals for the insane, epileptic and feeble-minded, schools for the blind, deaf and dumb are crowded to their capacity, and still there remain outside as many as there are inside, and those who are outside the hospital walls are as badly in need of supervision as those who are inside.

Meantime, the laws of society permit these people to marry! Laws governing marriage are made in one state and disregarded by the citizens going across the border into the neighboring state to be married. Studies have been made in eugenics, and the result of these studies is either unknown to or disregarded by at least ninety-nine and three-quarters per cent of the population. The breeding of the unfit continues. What is to be done about it?

CHAPTER FOURTEEN

Sterilization and Segregation

The average man thinks that marriage is a right. In this idea he is mistaken, for marriage is only a privilege conferred on him by the state and capable of being withheld by the same power that confers it. This is shown by the fact that the officials of the state have the right to decide who shall and who shall not marry, and, while their interrogatory is sometimes very perfunctory and their powers of decision limited, still, the very fact that they have this power at all shows that, legally, marriage is only a privilege, as citizenship.

In one of the Eastern states the prospective bride and groom have to answer over fifty questions concerning their ancestry and their past medical history. They have to swear to the correctness of these questions. If, after the marriage, it develops that they have lied in answering any question, that fact is sufficient grounds for an absolute divorce. The matter of feeblemindedness, epilepsy and venereal disease is

fully covered in this interrogatory. It is probable that this marriage law is only feebly followed, but at least it is a step in the right direction and is mentioned to show the absolute power of the state to regulate marriage.

Thus it is seen that one of the powers of the state is to determine who shall have the right to marry, found a home and have children, for the legality of the children depends upon the parents' living in legalized wedlock at the time of the birth of their children. But laws can be passed and repassed with the best intentions in the world, and so long as they are totally different in every state they will be evaded and so long as men and women are as they are today these laws will be disregarded, and sex relations and pregnancies will continue to occur among the unfit.

It is recognized today that there are probably four million persons in the United States at the present time who are not mentally or morally fit to marry and have children. There are that many people who, if they do have children, will procreate defectives like themselves in large numbers. What is to be done with these four million unfortunate and undesirable citizens?

The first thought which was adopted years ago was segregation. This was primarily in prisons for the criminal classes. At that time there was not much difference between the criminal and the insane—their treatment was very much alike. Then later on it was realized that it was necessary, for the sake of humanity, to put these two classes in different institutions, calling the one a prison and the other a hospital or asylum.

Still later there came the idea of more differentiation, till finally there were reformatories for young offenders of the law, and prisons for first offenders and still other prisons for the hardened criminal class. There were colonies for epileptics, training schools for the feebleminded, hospitals for the insane, educational institutions for the blind, deaf and dumb. In the educational field, special classes were organized for backward children and for those suffering from the results of encephalitis. There were still other classes to be provided for, such as the old people, who really should have institutions by themselves.

In such institutions the unfortunate and the derelict and criminal classes were

segregated, first to protect society, then to protect themselves and finally to prevent the women from procreating. It was felt that if enough feebleminded women were segregated in institutions till they were past the menopause, some advance would be made in preventing the continued birth of the unfit. This was the plan of segregation. It was soon realized that it was a rather expensive plan and doubtful solution of a difficult problem. None of these institutions were able to become self-supporting, and only a very small per cent of those who needed restriction were cared for.

The next plan was that of sterilization. It was proposed that a certain group of the unfit be operated on and then turned loose on society. The thought was that if they were unable to reproduce, they could be trusted to leave the institution provided for their segregation, and thus reduce the cost to the state. At once it was realized that, while these women would be unable to reproduce, they would still be social dangers as foci of venereal infection. The men would also continue to manifest their criminal and sexual tendencies.

So, there were many objections to the

sterilization plan. The church especially felt that any plan or operation that interfered with the natural reproductive instinct of women was, to a great extent, an irreligious proceeding. There were also objections raised by some of the legal profession who, for some reason, believed that the procreation of children was a right that could not be taken from anyone by process of law. It is interesting to note that there has never been any objection to the segregation for life of an individual, so long as the operation of sterilization is not a part of the treatment. As this segregation is almost always accompanied by a complete separation of the sexes, it is hard to see just why the physical sterilization should be objected to more than the mental separation and complete antisocial treatment of the two sexes.

Finally, the thinkers on both sides of this question proposed a combination of sterilization and segregation. Their plan was something like the following, and it will at once be seen that it will require some education of the taxpayers before they will adopt the entire program. Every criminal who shows that he is going to become a repeater in prison is to be steril-

ized and given a life sentence on a penal farm. The same treatment is to be given the hardened female offenders against the law. An opportunity will be given these prisoners to marry and live a social life. As both are sterile they can have sexual pleasures without any danger of pregnancy. It is believed that if the criminally inclined know that a conviction for a second felony carries with it a penalty of life imprisonment with sterilization, this class of citizens will either reform or go to some other country. On the penal farms the prisoners will be required to work for their living, the same as the decent people in the country have to do. It certainly is no more than fair to have them do this.

A similar treatment will be given the class known as psychopathic personalities. As soon as this diagnosis is made by the state board of psychiatrists, the psycopaths will at once be sterilized and put on a penal farm for the rest of their life. They also will be allowed to marry sterilized women who are psychopathic personalities. They will be forced to earn their own living, the same as normal citizens have to. Even though they are sterilized it will be necessary to keep them segregated for life,

as the operation will not in any way change their twisted personality.

The feebleminded, the insane, the epileptic and all forms of illness affecting the mind will be sterilized just as soon as they are diagnosed and their condition considered incurable or transmissible to the next generation. They will be cared for in institutions or in the homes of their relatives, according to their condition. Where possible, small farm colonies will be started and they will be trained to work and earn at least a part of their living.

Some states have adopted part of this programme. In California over six thousand men and women have already been sterilized. Laws have been passed in other states. The Virginia law has just been declared constitutional by the Supreme Court of the United States. What is needed is a national law or else have the same law passed by all the states. What is necessary is uniformity.

In the late war it was shown that the nation in a short time could provide shelter and food, clothing and discipline and officers for over four million soldiers. It is probable that the total number of sterilized persons needing control and care in

the course of thirty years would not be over that number. It is difficult to tell just when the peak of the expense would be reached, but it would not take very long before the criminal and the degenerate would avoid the country as though it were a source of deadly poison. Thirty years would see a marked decrease in insanity, while sixty years would almost witness its termination.

The prostitute, the confirmed alcoholic, the drug addict would also be sterilized and confined for life. In brief, every man or woman who now constitutes a menace to society would not only be under thorough control but would also be prevented from propagating similar unfit members of society.

For a while the cost of this plan would be very great, but after the peak was reached it would rapidly diminish till finally it would only be a very small fraction of what is being expended at the present time.

The very statement of such a plan will cause a great deal of comment and most of it will be unfavorable. Only those who are well acquainted with the problem and its threatening danger will appreciate the

fact that it is at least a workable solution to the question of how to keep our civilization from being overturned by a surging tidal wave of degeneracy.

The social life owes something to the individual citizen, but it is also true that the citizen owes a great debt to the society that makes a nation like this possible, and the man or woman who disregards his obligation to society and does all in his power to destroy it deserves no mercy and has forfeited any rights he may have had by birth in a great nation.

The great panacea for many ills is education, but only the normal can and will profit by that opportunity to learn the qualifications of good citizenship. The criminal will laugh, the psychopath sneer, the mentally deficient fail to understand what is being told them. It is true that justice must always be tempered with mercy, but it is really the most merciful course to blot out these families of degenerates and unfit from the future history of the nation.

Within three generations the blood stream of the nation will be purified. Then all that will be necessary will be to keep it that way by the most careful watch on immigration and on all unusual types of

our adolescents. Some cases of insanity will develop; there will be some feeble-minded to care for and an occasional case of atavistic criminality, but the total number of cases under segregation will be very small and always growing smaller.

Is this plan possible? It certainly is, provided it becomes necessary, for this country has shown that it can do anything if it is forced to; and there is no doubt that this great country of ours, which we are so proud of, will soon be forced to do something or its social life will be destroyed, and from past history it is seen that once a nation is destroyed it never comes to life again.

CHAPTER FIFTEEN

Man's Responsibility to Society

In the course of this study it has repeatedly been shown that the greatest blessings and happiness and the most profound sorrow and despair come from the use and abuse of the sexual part of man's life. There is hardly an act done that does not in some way track back to that function of the human race.

It has been shown that if the sexual life is well and nobly lived, mankind will ascend in greatness and happiness till universal peace and joy will reign on the face of the earth. Conversely, it has also been clearly demonstrated that if the sexual function is abused and allowed to degenerate into an abnormal passion, a profound degeneracy of the entire race will occur and, that soon after, all the hard earned prizes of civilization will disappear.

The great power to increase the happiness of the man and woman in the home is a thorough knowledge of the sexual part of human existence. If a husband and wife have this and are able and willing to im-

part their knowledge to their children, then there will be a happy healthy family in a prosperous and contented home.

In the past a great deal was said about the responsibilities of the woman. It was felt that she was the one to lead the way toward the pure and best part of life; but in this study again and again it has been necessary to acknowledge that all the logic and reason point toward the man as the one who is primarily to provide in every way for the safety of the family and the happiness of the wife and the home. It is believed that future study will confirm the fact that even as in past ages the man stood between the cave and danger, so in these days of social enlightenment he will have to protect the home and the family from the dangers of modern civilization. If the wife and children are happy and healthy, he can take the credit for it, while if the opposite is true, he will have to shoulder the blame.

Every young man at the beginning of his adult career must decide for himself what kind of a life he wants to live and what kind of a wife and children he wants to have in his home. Then he should bravely face the fact that he, and he alone,

is responsible for the success or failure of the future, as far as his immediate family is concerned.

And with his success or failure the whole fabric of society will be either benefited or injured, the responsibility being his.

It is hoped that these volumes will help him to make a success of his life in a happy home with a loving wife and healthy affectionate children. If his life contains all of these, he will be a useful member of society.

THE END